FRAGMENTS OF TRUTH

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IN MEMORIAM
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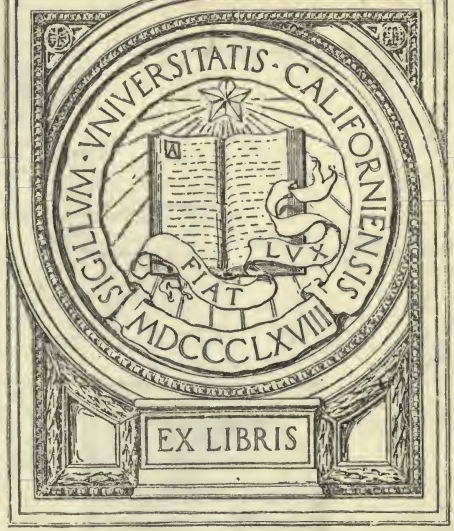

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BY
RICHARD INGALESE
AND
ISABELLA INGALESE

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In Memoriam
Charles Jardyn

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By RICHARD INGALESE

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Dedication

TO THOSE FAITHFUL STUDENTS WHO ARE LIVING THE TEACHINGS OF OCCULTISM, IS THIS BOOK DEDICATED

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CHAPTER ONE

PSYCHIC PHENOMENA

PHENOMENON challenges man's curiosity, even when it does not permanently hold his interest; and death has always been the chief phenomenon of his observation. From the time when the first mother gazed, through her misty eyes of tears, at the dead body of her child, and sought to follow, into the silence and darkness, the animating principle which had made that body so dear to her, man has fitfully tried to penetrate the misty veil, in order to ascertain what has become of the unwilling pioneer of the Shadow World. At all times some souls have sought to solve the mystery of life and death and to prove if there is anything in man that persists after the body becomes cold and dumb.

Both profane and sacred history record that, in every period, some thinkers have believed in the immortality of man, and have endeavored to keep in touch with those who died; while the priesthood has ever sought to discourage, or prohibit, this public practice. To the inquiring mind,

this would seem a strange position for priestcraft to assume, since any discovery would tend to support the contention of the priests; therefore, a thinker must conclude that such investigations would either ultimately destroy the religious orders, or that the priesthood had esoteric knowledge, on the subject, that proved the practice inimical to the investigator. The Occultist says there is truth in both alternatives.

Old wine in new bottles. Psychic phenomenon is the re-christened lesser Magic of the ancients—a phase of the power of mind, as old as humanity. By Magic is meant, of course, the control of certain natural forces, through a knowledge of their laws, and not the tricks of legerdemain. In its modern aspects, it does not delve as deeply into Soul Power, nor cover as wide a range in expression as did the ancient Temple Magic, or mediaeval Ceremonial Magic. This is due to the fact that people have largely neglected the study of the lower aspects of Occultism, as well as of the higher, during the last thousand years—the second half of the Piscine Age. During this period, man has been more interested in the objective—the material—than in the subjective. There have been times, however, when his attention has been diverted, temporarily, and he has turned, wonderingly, to examine his own inner nature and its relationship to the evolutionary plan.

Modern psychic phenomenon, like ancient Jewish psychism, is largely, though not exclusively, confined to necromancy, but with this difference: at present, either the ouija board, or automatic writing, often takes the place of a medium, for there is a distinct tendency, in this age, to individualization and to acquire knowledge without the intervention of intermediaries. Necromancy, however, is always the same in results, whether it be produced through a medium, as in Spiritism, by the help of an ouija board, as in modern parlor pastime, or as practised in ancient demonism, or through blood sacrifices, as in voodooism and in devil worship.

Broadly speaking, modern psychic phenomenon, of this class, is embraced in five general groups of manifestation:

First, inspirational writing and speaking.

Second, visions, premonitions, phantoms and phantasms.

Third, clairvoyance and clairaudience, yoga and crystal gazing.

Fourth, psychic healing.

Fifth, physical phenomena.

In discussing a topic, of this kind, with the general public, a student of Occultism is somewhat perplexed, how to proceed, because of the infinite complexity of the subject. The grossly materialistic, the mercenary religionist and the credulous creed-man will, perforce, deny the actuality of the

phenomena. It is, therefore, useless to waste effort in those directions. The reader, the thinker, the investigator must acknowledge the facts of the phenomena even though they may doubt the various explanations given to account for them. The divergence of opinions has greatly narrowed, during the last fifty years, until there may be said to be but three remaining explanations; namely, fraud, Spiritism and Occultism. It is admitted, by all investigators, that fraud runs through much of the phenomena, but it is equally true that there is a residuum wherein neither conscious nor unconscious fraud exists and this becomes more and more evident as the accumulation of evidence multiplies.

The chief differences in opinion between the progressed Spiritist and the Occultist, are these: the latter maintains that some phenomena are produced by intelligences less than man, under man's direction; some by the Subjective mind, either of the medium, or of the investigator, or of both co-operating; while still other manifestations are by incarnated egos who temporarily and voluntarily operate, at times, out of their physical bodies for the purpose of producing such phenomena. This was particularly true in the third quarter of the nineteenth century. Then materialism was aggressive and theology was rapidly being destroyed by facts, and with it much of the innate religious convictions of men. To counter-

act this, some of the religious, Occult Brotherhoods, notably those which are the souls of Buddhism and of Brahminism, respectively (as the Society of Jesus is the soul of Catholicism), resolved to use their knowledge of magic for the purpose of awakening an interest in matters pertaining to spirit. Some of those Occultists, therefore, attended, subjectively, test séances, especially those in which learned occidental scientists were interested, and there produced a higher and a more marvellous class of phenomena than is usually now seen. This was convincing, to many of the investigators, and thus an impetus was given to Spiritism, which is destined to aid in destroying materialism.

It is true that, through their investigations, many individuals have suffered and others will have cause to suffer; but the movement was not originated, merely accelerated, by the Occultists referred to, on the theory that a legitimate end justifies the means—a proposition which does not meet with the approval of all esotericists.

All psychic phenomenon is produced through the control of certain natural forces; whether the producer be an Occultist, an excarnated man, or an elemental. The law, of course, is the same and is sometimes used by evil entities, selfishly and malignantly; often by practical jokers, mischievously—for death does not change the nature of a man—and still more often by the mentally vain-

glorious, who desire to be worshipped and to direct the affairs of others—as so many do while incarnated; and, occasionally, by Occultists for an unselfish and higher purpose, as narrated.

If one is resolved to make a personal investigation of these dangerous matters, it is well to heed Saint Paul's warning and "try the spirits." One is at liberty also to investigate whether, or not, arsenic destroys life. Some persons have found that, in small quantities, it does not; in larger quantities, it does: that some forms of life, human or otherwise, resist the poison better than others. One may adopt the conclusions of scientific investigators, in either of the cases cited, or follow to satiety the rounds of phenomena and of experimentation.

It does not require a highly trained intelligence to produce phenomena in modern Spiritism. The essential element is passivity—the yielding of one's body, brain and mind to any chance intelligence who cares to manifest through those center. The word mediumship connotes a higher, or a stronger control. The medium, having temporarily yielded his body to another entity, is seldom in a position to observe the phenomena produced through it, and, therefore, personally, can learn little through such an experience. Investigators can, through physical observation, watch the phenomenon of obsession but cannot actually know the method by which it is accom-

plished, nor the identity of the operator—unless the investigator, himself, has clairvoyant powers to observe, on the subjective side of life, the operating entity and his procedure. Therefore, the investigation of psychic phenomena, by either mediums, or non-clairvoyant investigators, is unreliable and unsatisfactory.

It is true that the medium may excite the wonderment, or the admiration of some people, through the display of his easily acquired powers, or make a precarious living in that manner, or give temporary comfort to those who receive messages from real, or pretended, departed friends; and, if any of these is the motive for mediumship, then no one has the right to question it. But if the effort is to obtain facts—ultimate truth—a better way must be found.

It may not be out of place to give a word of caution to persons now contemplating entering upon mediumship. The history of Spiritism, since its recrudescence in 1849 with the Fox sisters, is not such as to encourage mediumship. In the vast majority of cases, in which genuine phenomenon is produced, is found a rapid impairment of the body and of the intelligence of the medium, and the greater the phenomena produced the quicker the deterioration. Nor is physical injury the only thing to be feared; for often, with the bodily havoc, there is an equal moral degeneration. The reason for this is not hard to understand

when it is learned how phenomenon is produced.

The law of psychic phenomenon, as observed from the occult side, is: *Phenomenon is produced by the self-directed magnetism of the operator acting upon the tractable magnetism of the body, or thing, through which the phenomenon occurs.*

The human, incarnated ego has a physical body which it moves at will. The ego is a more intangible entity than its body. How, then, can it control its physical counterpart?

The Occultist answers, through the red corpuscles, or magnetic portion of the blood. The magnetic force of the ego, acting upon the magnetism of the blood, forces the blood magnetism over selected nerves causing them to automatically act upon the muscles; and these, in turn, upon the bones and flesh. Thus an arm is raised or lowered.

Again: apply this law to moving a table. The particles composing that piece of furniture are held together by the magnetism that is inherent in the atoms composing the wood. If the wood were completely demagnetized, disintegration would take place and the table would crumble into finest powder. The man not only controls his own magnetism, arm and hand, but also the tractable magnetism of the atoms of the table, and thus there is exerted magnetic and mechanical force, controlled by mind or will.

When the ego loses, or lays down, its physical vehicle, it is still an intangible, magnetic entity and uses the same law in producing physical phenomena. If it desires to move a table and is strong enough to do so—for there is a difference in mental strength between egos both incarnated and excarnated—it uses its own magnetism to control the magnetism of the atoms of the table, causing it to move. If the excarnated ego has a medium to use in the experiment, it uses the body of the medium in the same manner as it formerly used its own. Or, the excarnated ego, not being sufficiently strong in itself, may draw upon the magnetism of the medium and of any negative investigators present; and, by the absorption of such extraneous magnetism, acquire sufficient force to move the table. It is this constant vampirization of the magnetism of the medium which depletes his body; and it is the lack of magnetism in the medium which prompts him to resort to fraud when unable to furnish the obsessing entity the requisite force to produce the phenomena. This explains why different persons get different results from the same medium at various times, as witness Slade, Paladino and hosts of others.

The investigator is not without danger also, though to a less degree than the medium. A trained, positive mind is seldom influenced at the beginning of such investigations. It will be on

guard and naturally critical, as scientific agnosticism generally is. As long as it remains positive, it is comparatively safe; but no mind, at this period of our evolution, is continually positive. Business complications, family cares, overwork, sickness or indisposition all interact on mind and body and produce, or intensify, negativeness. When negative, even a strong mind is vulnerable by psychic forces. For, be it remembered, the influence of the séance room does not cease with the closing of its doors. The entities which are attracted to a center of that kind will attach themselves to an investigator and seek to influence him in his own home, or elsewhere, and await their opportunity in that regard. For this reason almost all investigators are, in a measure, sooner or later affected by the influences they study.

This is noticeable, even with leading scientists and trained minds, who, after years of research along these lines, accept evidence, as conclusive, which, in the beginning of their investigations, they would have entirely rejected—evidence which, in their professional work, they would exclude. Under the influences brought to bear upon them by the disembodied entities, their minds seem to lose discerning power, and the relationship between cause and effect. And this should not be a cause of wonderment to those who have given any attention to the power of suggestion. An ego loses nothing of its mental power by giving up its body.

It can therefore mentally suggest to another ego, either in or out of a physical body.

A constantly repeated suggestion is like the dripping of water on a stone, it wears out opposition, and, in time, the suggestion is accepted wholly, or in part. Fortunately, for humanity, all disembodied spirits are not malignant. They are like humanity, as we see it in daily life—minus their physical bodies. Therefore they are actuated by ordinary, human impulses and must be judged solely from this viewpoint. For example:

A propagandist is a fanatic, whether incarnated, or excarnated. If he were a Spiritist in earthlife he would naturally continue persistently in his work after death. If he could convince a noted scientist, writer, speaker or statesman, he would spare no effort to accomplish his purpose, because, through such a convert, many other proselytes would be made to his cause.

On the subjective plane there are good, bad and indifferent entities and no one can foretell the character of the mind one may contact during psychic investigation. It is not in accordance with experience, in such matters, to say that each mind will attract to itself only such minds as are in consonance with its own character. The insane asylums are filled with negatively good people who adorned family and social life before they were obsessed. Nor is it to be understood that in all

such cases their insanity was produced through the study of psychism. Negative persons are always in danger of psychic influences but are more apt to escape them if they ignore that realm than if they voluntarily intrude upon it. It is true that minds, of similar natures, are attracted to each other on the subjective, the objective and the interblended planes. And, while our friends, in physical life, may be similar, in a measure, to ourselves, yet it is also true that we sometimes suffer from undesired contact with criminals—and the same is true in the astral world. In neither of the cases cited, do we know of the danger until after the damage is done.

Possession and obsession are but varying degrees of the same condition—the partial, or complete control of one mind or body by another mind. And it may be interesting, viewed from the subjective side of life, to see how this is accomplished. The obsessing entity approaches its victim and studies his character—which is indicated by the victim's aura and the pictures contained therein. The obsessor works upon the victim's weaknesses. If one of those weaknesses is vanity, then it flatters him and tells the victim what a great ego he is and how he has been selected to be a messenger to the people—to teach new and greater truths to the world. Or, if love is his vulnerable side, then the victim's love nature is appealed to and the obsessor poses as a child,

a parent, or a lover; and, through the victim's human emotions, wins his confidence. The message may be conveyed to the victim through a medium, ouija board, or through mental suggestion, but, slowly, as the snake approaches the charmed bird, the obsessor draws nearer to its victim until, at length, the two auras blend. Little by little the victim's hand and arm may be controlled, as in automatic writing, until soon, if the practice is persisted in, the mind, will and body of the victim comes under the dominion of the obsessor to do with as it wills. Then, when the obsessor desires to use the body of its victim, it overpowers and crowds out the ego and usurps his rightful place. Commencing as subjective hypnotism it ends too frequently in insanity.

Obsession may be guarded against by observing a few common-sense rules. First, never undertake psychic investigation until duly equipped for the work. The proper method of preparation will be given later.

Second, cultivate a positive, mental attitude at all times. This does not mean to be aggressive, but to have a calm reserve and watchfulness of all mental processes. Never drift mentally; but, consciously direct the mind along any selected line of thought. In other words, practise concentration at all times.

Third, learn to practise self-control and then no one else can ever control you.

Fourth, put aside the fear of being controlled, and never doubt your own ability to protect yourself; fear lowers the vibration of one's aura and renders one more negative.

The investigation of psychic phenomena has not produced unalloyed evil. Pioneers always pay the price of leadership, while those who follow, reap the benefits. During the last fifty years, humanity, as a whole, has benefited through the investigation of psychism, for, by an overwhelming preponderance of evidence, it has been established that the human personality survives bodily death. And, while this does not prove immortality, it lays the foundation for it. It is only logical to infer that if the mind persists independently of the body, even for a brief time, then, unless some other cause intervenes, it may persist indefinitely —and this is in perfect accord with Occult Philosophy, which teaches that as long as man, by conscious effort, seeks evolvement, he will be immortal; and that only devolvement, or stagnation, will destroy his identity.

A further benefit has come to the occident, through the investigation of psychic phenomena, and that is the removal of the fear of death. The old theology, of the West, painted death so horribly, and so forbiddingly described an inane Heaven and a gruesome Hell, that both the transition and the post-mortem states of existence filled one with fear. Man is prone to believe that which

he desires to believe, and many men gladly accepted the alternative view of the materialist—that death was annihilation. But now the occident begins to know what the Occultist has always known, that death is but a change of consciousness—a passing from a denser into a finer form of matter.

There is, undoubtedly, much of value to be learned through the proper study of psychism, but, so far, the results seem negligibly small compared with the effort and the cost—not only during the last seventy years, but through all the weary centuries of man's evolution on this planet—for we are still but tasting the old wine from new bottles.

Physicists have carefully investigated modern necromancy, but have any new laws of physics been revealed to, or through, them? Chemists have investigated, but has the world been enriched through new facts revealed to them by subjective entities? In turn all the learned professions, arts and sciences have furnished votaries to the cult, but the spirits have added but little to the store of human knowledge. Why?

We have collected an amazing mass of platitudes and of chatter, but no substantial revelations. Why?

Is it because man becomes less intelligent as he gains experience and broadens his vision?

That is not in accordance with past observa-

tions. The channel of communication between the two worlds seems to be open, and no prohibition seems placed on spirits to speak either wisely, or foolishly. In the absence of any other satisfactory answer to these questions, may we not accept, as a possible explanation, the teachings of Occultism, on this subject?

Occultists say that when a man dies he is drawn by gravic force to that state, plane or subjective world, corresponding to his general vibration—or character. That the less developed characters and intelligences are, therefore, earthbound, because the first subjective plane is denser than the others. The more highly developed man, therefore, quickly passes through the first subjective plane to other and better states, leaving the undeveloped men and "angel guides," to contact this world of ours and to blindly lead the blind.

Is it not possible, then, to reach higher intelligences, to contact finer, inner worlds and to gain valuable information?

The Occultist would answer, yes. There is always a proper and an improper way of doing everything, and there is a successful and an unsuccessful method of studying psychism—of investigating psychic phenomena.

There has always been a higher and a lower Occultism, a greater and a lesser magic. Aaron had studied this subject well and did not hesitate to compete with the Egyptian Magicians of

Pharaoh's Court, and, by reason of his greater knowledge, overpowered them.

By the study of Occultism, the occult may be mastered. All explorers, who go into an unknown country, first seek to learn what they can about that country—and, particularly, the dangers to be encountered there. Then, protecting themselves, as best they can, and, having made all provisions that foresight may suggest, they enter upon their quest. A like procedure is a sensible one in the study of psychism—or lesser magic; but, probably the unwise will, in the future, as in the past, rush in where the wiser ones cautiously tread.

Before a student of Occultism enters upon an investigation of necromancy, and of other branches of lesser magic—for there are other branches—he first studies the art of concentration. Having the theory well fixed in his mind, he commences the practice of specialized concentration upon the free Cosmic Forces which surround him—particularly the positive force of Cosmic Blue. The correct shade of this color can be seen in the current leaping from pole to pole in a static machine, or where the trolley makes an imperfect contact with the wire. As has been shown more fully in "The History and Power of Mind," concentrating upon a Cosmic Force draws that Force into the human aura. If the Force is of higher vibration than the aura, it will raise the vibration of the aura to its own rate. No malignant or ig-

norant entity ever vibrates as high as the color mentioned, therefore, it would be as impossible for an entity to obsess a person whose aura vibrates that color as it would be for glass to cut a diamond—for the higher vibration repels the lower, and even Paul became blind in the presence of an Angelic Being.

The student whose aura is normally vibrating electric blue, is not only invulnerable to psychic influences, but is prepared to contact the higher planes of the inner life which correspond to that color—by reason of synchronous vibrations.

The next step for the student is to develop independent clairvoyance and clairaudience, by concentrating upon the electric Blue Force, before mentioned, and later, upon the Yellow Cosmic Force. When these Forces are condensed in the two ganglia of the brain, known respectively as the pineal gland and the pituitary body, the vibration of these ganglia is raised until they function as inner vision and inner hearing.

Having acquired the ability to see the inner worlds, the student now looks down upon the first subjective plane and studies the psychic forces there at work—much as a person looks down from an upper window on the street below and watches the "madding crowd."

Stepping behind the scenes and looking through the eyes of the student of Occultism at the actors—producers of psychic phenomena—and their work,

the first thing that impresses one is the seeming inextricable blending of truth and falsehood. A total falsehood soon dies, though it may cause much destruction and sorrow during its brief life. But a lie, which is half a truth, gains power and vitality by reason of its truthful element; and, therefore, its life is longer and more dangerous.

The lowest class associated with Spiritism is composed of tricksters, who pose as mediums, and, through sleight of hand, or mechanical contrivances, beguile the untrained investigator until they are either self-exposed, by carelessness, or crude effort, or are exposed by a careful observer. These imitations of mediums bring derision to the movement, which they misrepresent, and but little profit to themselves—since they are soon driven out of town, as common frauds, by the authorities; and, becoming compulsive itinerants, never again acquire a serious following.

The next class are real mediums who are constantly, or intermittently, controlled by disembodied entities. But here again truth and falsehood blend, for many mediums, abandoned by their former controls, or, unable, for a time, through physical depletion, to furnish the controlling entity with the requisite magnetism, resort to fraud to hold their followers. This is so confusing to the non-clairvoyant investigator, who is attracted by the actual phenomena and repelled by the fraud, that he often abandons the entire study in disgust.

Many controls are what they claim to be, Indians, criminals and animalized men and women without physical bodies. Some are of the ordinary run of humanity, who have never progressed much along intellectual, or ethical lines, in their late lives. Others are materialists who are earth-bound, because of their mode of thought, but help to compose that motley throng who cannot rise to higher planes and are contented with using the minds and bodies of those left on earth.

Occasionally, there are sincere souls, who, unwisely, seek to use a medium to send comfort to the dear ones left behind; but, whenever this effort is made, it is usually followed later by messages from impersonators, with ulterior motives. And last and worst of all, are the various grades of devolving egos, those who are hopelessly depraved and destructive, who are on the downward path to annihilation, for all destructive centers, sooner or later, destroy themselves.

When watching the kinds of phenomena produced, one is again confronted by the real and the imitation, the true, the false and the compounding of the two; and this is particularly the case during the examination of the first four of the enumerated classes.

Inspirational writing and speaking belong to the highest order of psychic phenomena, because they blend into true inspiration; and here the line of distinction sometimes becomes very thin. In these

cases the intelligence of the medium must co-operate with a secondary intelligence, not necessarily that of a spirit, or of an individual, for, in true inspiration, a connection between the medium and the Universal Consciousness may be made. Most of the sacred writings have come to the world in this way—and, therefore, are called inspired.

Some one, keenly sensitive along spiritual lines, receives from Divine Consciousness—God—certain ideas, or sometimes words, and these are transmitted to others through speech, or writing. And this, in a lesser degree, is true of all the greatest writers of the world. They are people who have not necessarily received their ideas from other intelligences, but who have been able to attach themselves subconsciously to the Universal Consciousness and to receive from It ideas, phrases and sometimes whole treatises.

For example, Tennyson said that sometimes couplets came to him complete, and all that he did was to commit to paper that which floated into his mind from the ether. And was it not Byron who said: "I lisped in numbers, for the numbers came?"

This does not necessarily mean that those poets were communicating with spirits. It was more probable that their sub-conscious minds were connected with the literary current in the Universal Consciousness and, through It, received an inflow

of ideas; and, their minds being rhythmical, they expressed those ideas in poetry. This kind of inspiration is much more rare than are cases in which the secondary intelligence is that of an individual.

It would not be fair to discuss psychic phenomena unless this aspect were included in the discussion, though, strictly speaking, it belongs to higher Magic, or Occultism. The mere mention of it, as a possibility, opens the door to subsequent imposition, so excarnated entities—spirits—may try to pose as Deity and impose upon sensitives who are experimenting along the line indicated.

But there is a safeguard for the student, even though he be not an independent clairvoyant: *In true inspiration there never is a magnetic, or psychic control, either mental or physical.* True inspiration is, as the root words indicate, a breathing in, an absorption of ideas, expressions, or both, and there is no danger of obsession; but, instead, a great benefit and uplift is given to the speaker, or writer, who is able to consciously tap Cosmic Consciousness, for his source of supply. And it should be clearly understood that the tapping process is done through concentration, effort and intellectual preparation. It is not a gift of God to be bestowed upon passive, negative, ignorant individuals. There is no royal road to inspiration, learning and success.

In Spiritism the large majority of inspirational

writers and speakers do not derive their power from Cosmic Consciousness through their own efforts, but, passively receive it from excarnated minds; and this invariably leads to a lower form of mediumship, on the one hand, and to possession, or obsession, on the other.

When the obsessing entity desires to use the hand and arm of its victim for automatic writing, it merely crowds out the medium's ego, from that portion of his body, and substitutes its own magnetic member in the vacated physical arm and hand of its victim; and, after enveloping the body and brain, of the now passive medium, with its own magnetism, it writes whatsoever it will, using the borrowed member of its victim as if it were its own.

With the lower order of so-called inspirational speaking, it is somewhat different. Here it is sometimes possession and sometimes obsession. When possession, the "Guide," surrounds, or envelops, the mind and body of the medium and impresses such thoughts and language as it wishes to convey, while in obsession, the mind, or ego, of the medium is entirely forced out of his body and the obsessor, entering it, uses it temporarily, speaking through it as though it were its own.

But there is a unique group of cases, which is constantly enlarging, where inspiration is self-engendered. The subjective mind of man has potencies and potentialities far beyond any powers

active, or latent, of the objective mind. As man develops, his subjective self comes more and more into evidence, and when he has gained self-mastery, or dominion of the objective self, he uses his illimitable storehouse of memory and of knowledge along any desired line. At this point, in the race development, we sometimes see fitful evidences of the awakening of subjective minds. As a source of inspiration in speaking, it usually manifests by impressing its objective mind with the expressive word, apt illustration, or correct explanation, in such a manner that often the speaker and his audience realize that "he builded better than he knew."

In writing, the subjective mind, at times, impresses upon its objective self entire plays, poems and stories. Characters seem to float into the objective consciousness, not as mental creations but as actual human beings. And here again let it be noted, as a test of this aspect of psychological power, *there is never attached any extraneous, magnetic, or psychic control, either mental or physical.*

In the second enumerated group of phenomena —visions, premonitions, phantoms and phantasms—is another bewildering mixture of mental auto activity and induced activity, the source of which is varied. Again reverting to the subjective mind, it is found that it plays no small part in premonitions and in visions. Coming events, both

good and evil, cast their shadows before, because they are largely self-created, and are psychically attached to their creators. Having originated on the mental plane, the subjective self becomes conscious of them as they approach materialization. Sometimes the subjective mind succeeds in implanting, in its objective mind, a picture of an approaching event; sometimes it is merely an impression, more often merely an unformulated idea—or, as it is more popularly known, a "hunch."

Divine Consciousness, at times, in a man's tranquil moments, and often when he is passing from, or into, sleep, impresses him with a prophetic knowledge of matters which affect him directly or indirectly. These impressions may, or may not, be in pictures, *and are never accompanied by spirit control.* In both classes of cases mentioned the vision, or the premonition, nearly always becomes an actuality, in time. And the more carefully men adapt their lives to this source of information, the greater will become their receptivity to further knowledge.

The denizens of the deceptive realm also produce a large number of visions and premonitions which beguile, afflict or entertain, psychic investigators, sensitives, psychics and ultra passive, or negative individuals. Through telepathy, the excarnated entity implants pictures, or impressions, upon the unresisting mind of its victim. In fact,

it is often by such means, that one's attention is at first attracted, and, later, held by such pictures, or thoughts, and this is but one of the many devices used by the astral charmer. The more frequent the practice, the weaker becomes the will of the victim and the stronger the power of the obsessor. It is needless to add that such visions and premonitory impressions are uncertain, depending upon the good, or bad, judgment, and the actual information of the entity who produces them.

If a phantom is understood to be a fancied vision, an unreality, a thought picture, then the sources of phantoms are many. The astral world, the first subjective plane, is a limitless picture gallery. In it are all the photographs of the acts of men. These pictures float into the vision of the sensitive, the negative and the developing psychic, and are, largely, useless time killers. To indulge in this form of astral moving pictures, is but to encourage greater passivity, and to throw open wider the doors to psychic influences of the mediumship sort. These influences are not slow in taking advantage of such opportunities and soon commence to implant, through their power of suggestion, their own thought pictures into the minds of such sensitives, changing the curious investigator into a conscious or, perhaps, an unconscious medium.

There are also phantoms which are the pictures

of each man's individual past, photographed in his own photosphere, or aura. When he can, through concentration and conscious effort, recall these phantoms he can connect his present with his past and wisely build his future. It is only an independent and trained clairvoyant who can always distinguish between a phantom and a phantasm.

Among Occultists the word phantasm has grown to mean an apparition, a subjective entity, an ego without its body; and applies to certain abnormal conditions of the living as well as of the dead. The most frequent cases met with, are those of persons who have just died, or who have died recently. The reason for this is that the excarnated ego stands, as it were, in the doorway between the two worlds and functions, in a measure, in both. Until disintegration of the body has progressed to where the form has largely disappeared, the soul, or ego, is magnetically attached to it, and can, if mentally strong, draw upon the magnetism of its body and, so clothe itself with electrical invisibles, as to appear to a psychic, or to a normal person abnormally passive at the moment.

This phenomenon may best be understood when it is remembered that the human body is composed of electrical invisibles; and when enough of them are condensed and arranged together, the human form is produced. Originally the incarnating ego,

being a magnetic center, draws the electrical invisibles from its mother's blood, and it is thus that the embryo and finally the fetus are formed. After death, as the decomposing body liberates these electrical invisibles, they can be magnetically attracted, temporarily, by the ego, and massed so as to be sensed, or seen, upon the physical plane.

As a rough illustration, suppose a ray of sunlight were permitted to enter a dark room. The slowly floating particles of dust in the room are invisible until the ray of light enters. Then the quickening vibration of the light draws and condenses the unseen particles and they move more rapidly until the ray of light is clothed with myriads of vibrating particles.

Sometimes an incarnated ego, burning with the desire to see a loved one, or to convey a message, unconsciously slips from his body, and, clothed with its magnetic particles, is able to appear to that one at a distant place. And what is done unconsciously by the uninstructed ego, is consciously done by a student of Occultism, with his own mind and body; and may be done by a denizen of the psychic realm, whose body has long been disintegrated, by vampirizing a medium, or by drawing upon the magnetism of the person it obsesses. Such denizen may thus procure sufficient magnetic invisibles to materialize and to appear to the living, for some sinister motive of its own. And because that magnetic form is but temporary and

can be shaped at will, an "angel guide" is able to mask as a friend, or relative, and to deceive any one unless that one should be an independent clairvoyant.

Because certain Occultists, during the last quarter of the nineteenth century, were accustomed to visit, in their thought bodies, some of their students, later the "spirit controls" imitated the Adepts and imposed upon some of the less developed students. By working on their vanity, these astral imposters directed those students to found scores of "Occult Brotherhoods," "Secret Orders," and "Hindoo Cults." Under the guidance of their directors, those students filched ancient, honorable names for their bogus organizations and deceived hundreds of honest seekers after occult truths. A teacher of higher Occultism is never found in the astral deception realm, and those who believe otherwise will eventually find themselves in another form of Spiritism.

In the third class of psychic phenomena are clairvoyance and clairaudience and here again are to be found sunshine and shadow, the real and the imitation. Sometimes these powers develop in normal evolution as a man grows in character, knowledge and force. And it is just in accordance with a man's rate of vibration, that these powers develop and manifest. Some persons are able to see and hear only on the first subjective, or psychic, plane, while others are able to see on all

the higher planes connected with this planet. It will be observed that here the action is personal and the functioning is due entirely to the will of the ego. He opens and shuts his inner vision as he opens and shuts his physical eyes. In such cases as these the vision is clear and accurate.

But there is also a false clairvoyance induced by the intervention of another's will, or through mechanical processes, and both lead to the same results—the impressing of another's thoughts upon the mind of the experimentalist. This false clairvoyance is illustrated first in mesmerism and hypnotism. The operator, whether he be incarnated, or excarnated, puts his subject into an artificial sleep and induces an abnormal state of consciousness. This is not true clairvoyance because the subject does not function through his own volition.

During an artificial sleep of this kind, the operator may force the subjective mind of his subject from its body and send it to any point, or place, upon the earth; and while the subjective and objective minds of the subject are thus separated, the subjective mind "wirelesses" to its objective mind such messages and describes such scenes as the operator desires or suggests. And the objective mind of the subject, who is still in its body, repeats the messages from its subjective mind to the operator.

Then there is an artificial sleep produced

through what is called self-induced hypnosis; this is when an experimentalist, through the use of a crystal, or revolving disks, or a brilliant object suspended before his eyes, produces a self-induced sleep. While in this abnormal condition the body and brain of the experimentalist becomes an easy prey to any passing entity who may choose to use it, and the scenes that he describes and the messages he may give, while under this influence, are entirely undependable and perhaps absolutely false.

A third method of producing unnatural, or false clairvoyance is through Yoga practices, which bring about physical and psychical disturbances. This is done by changing the polarity of the brain and reversing the natural circulation of the blood. Here again there is a lower psychical power developed, which is more, or less, under the control of the experimentalist, but it is also true that this practice opens the way for other entities to enter and control the unhappy victim—as has been seen in innumerable cases of the practitioners of that art in America.

In the fourth class of cases, again there is the usual admixture of the higher and the lower magic; this is called psychic healing. The Occultist says such healing comes either from Divine Mind as an automatic response to the intense and continued desire, or demand, for health from the invalid, or, from some conscious and expert

manipulator of the Cosmic Currents. In rare cases they may be directed by a higher, disembodied Intelligence from the upper, interior planes of being.

It is true, however, that the denizens of the deceptive realm sometimes, by the power of suggestion, cure imaginary diseases. But they usually exact, as an unmentioned price for their services, the right to direct, or control, that individual in the future.

The fifth class of cases, physical phenomena and trance mediumship, is usually psychism of the lowest order, for here the operators are generally earth-bound spirits. Trumpet sounding, table tipping, slate writing, fortune telling, messages, materialization, etc. are produced by astral entities using the body and the magnetism of the medium, or of those, combined with the collective magnetism of the investigators present.

There are rare cases, however, where such phenomena may be duplicated by an embodied Occultist, using elementals for his purpose. But no person, unless affected by psychic influences, could imagine a higher intelligence condescending to indulge in such astral legerdemain and horseplay as are seen in many séances.

In the case of messages, they are both unreliable as to source, and undependable as to fact. It is true that in some of the so-called "test messages," facts, supposed to be known only to the in-

vestigator, and to the excarnated person, are sometimes given to prove the identity of the sender of the message. But this is not necessarily conclusive evidence, because the communicating, disembodied entity can read in the subjective mind of the investigator the facts it is narrating to prove its identity.

The subjective mind is the abode of permanent memory. All experiences, all impressions, all thoughts are photographed therein. A circumstance may pass from out the conscious memory of the objective mind, but remains a sub-conscious picture within the higher mind. So, the apparent "test" is no test at all, and the only reason people are impressed with such phenomena is because they have not studied psychology.

A little knowledge of Occult Philosophy would soon reveal the apparently marvellous messages and psychic phenomena to be very ordinary but dangerous psychic intoxication. Old wine in new bottles. Is it not almost time for a voluntary psychic prohibition movement?

CHAPTER TWO

MIRACLES

THE Christian nations are, or were, until comparatively recent times, accustomed to think of miracles as the production of phenomena by supernatural means.

This view was due, doubtless, to two causes: first, that the majority of people were ignorant of the cause of the phenomena, which we call miracles, and, second, our teachers, the priests, to give additional glory to the Founder of their religion, were accustomed to teach that His acts were above nature and that He was superior to His creations and could set at naught nature's laws whenever He willed to do so. But, those who are more widely read, those who have studied comparative religions, those who know the lives of the Occultists of the past, realize that miracles did not commence with Jesus of Nazareth, nor will they end with the Christian Church.

The orthodox churches, as well as the Christian Scientists and kindred cults, of the present day, assume that miracles, now, as in the past, are produced by supernatural means; that is to say, through, or by God; and that He destroys disease, performs cures and works other miracles.

This is but a repetition of the old mediaeval and post-mediaeval thought, taking a slightly different form, and is almost as erroneous as was the agnostic who, when asked to define a miracle, said: "It is an unusual phenomenon which never occurred."

The oriental view of a miracle is, that it is the production of phenomena by superhuman means; the distinction being drawn between supernatural and superhuman. Some of the modern students of Occultism adopt this view, believing that any one who can cause phenomena, or perform a miracle, is one who has more than human powers. The itinerant religious teacher in the orient, following an immemorial custom, first attracts his audience and then produces phenomena as his credentials. This procedure is equivalent to saying to his hearers:

"I am a miracle worker. I have more than human powers, therefore I have more than human knowledge, consequently, I am worthy to be listened to."

It is rather a natural position to take. When the Nazarene went before the Jews, certain of the Scribes and of the Pharisees said to Him: "Master, we would see a sign from Thee."

They had been accustomed to have teachers along ethical, or philosophical, lines, produce phenomena as evidence of their competency to teach. If the occident had adopted this most ex-

cellent custom it would have been saved from most of the innumerable teachers of the countless cults by whom it has been perplexed.

The real religious leaders of the world have always had knowledge and power above those of their contemporaries, as the results of their evolvement have shown.

As examples: Moses, Joshua, Elijah, Elisha, Daniel, Jesus, all Jesus' disciples, Apollonius of Tyana, Simon, the Roman Catholic Saints, the Hindoo Priests and others, all have produced phenomena now called miracles.

In the human heart there is always the unuttered, if not expressed, demand: "Show us your credentials." The leaders of several modern cults answered this demand by healing illnesses which could not be cured by the medical profession or by the pastors and priests of other churches. These demonstrations of power were not only answers to the cry in the hearts for a "sign," but challenged the religious world, saying in substance:

"These miracles are our credentials, and our mission is to bring new truths to the world. Come and accept our teachings, which carry with them healing powers."

Then the members of the older churches said to their leaders: "Jesus and His disciples performed miracles and some of the members of the new cults produce many of a like kind: how is it

that you are unable to manifest the same power?"

A few sporadic efforts have been made, by some Protestant denominations, to answer this question by demonstrating along similar lines, but, so far, with negligible results.

The Catholic Church, on the other hand, has been more fortunate in this respect, for it always has justified its mission by its miracles. Those members who performed them were, in due time, canonized—and even their relics are still supposed to carry power. A novena to Saint Joseph often brings results, for which he and the Church both receive due credit—though the Occultist would give another explanation of the prayer and answer, as that of mental demand and supply.

Each system has its own explanation of the cause of phenomena—though the phenomena are identical. But, no matter what the various teachers, or their followers, may say, it must be true that where identical phenomena are produced, the same causes must have been put into operation; and it is illogical to accept the miracles of one church and reject the same kind from another.

The Jews had a long line of miracle workers, and when Jesus came and performed His miracles it was equivalent to saying: "I justify my mission with phenomena." And the Jews had to either admit He was a legitimate teacher of a new presentation of truth or disqualify Him by saying: "He hath Beelzebub, and by the Prince of

Devils casteth he out devils." And the Christians learned that lesson well, for when they became powerful and other schools attempted to perform miracles, they also said: "We do them through the grace of God, but they through Beelzebub." And so it has been handed down in the Western World that the orthodox do their works by virtue of God, while the heterodox do theirs through the aid of His antagonist.

Simon performed, through magic, many phenomena as wonderful as did Jesus, or His disciples; but Simon was called a black magician. Today some wonder workers claim to produce their phenomena entirely through the love and presence of God, while they say other schools produce theirs through malicious, animal magnetism—which is nothing more or less than Beelzebub under a new name.

It is this jealousy among wonder workers which often perverts their judgment. And the investigator of the tenets of a cult cannot safely accept the conclusions of a miracle man solely because he is a wonder worker; for the connection between his words and works is often remote and illogical. The only safe method, therefore, to pursue, is to investigate all similar phenomena, deduce from them a law and then ascertain if the philosophy of the miracle man is in harmony with that law.

One must make due allowance for the play of human imagination in all cases of miracles; and

this constitutes the unearned increment of the miracle worker. This is true throughout all history. Joshua, the great miracle worker of the Jews, was said to have made the sun and moon stand still; but every student of occult law, or of the laws of astronomy, knows that such a phenomenon could not be produced by a man, though Joshua could and probably did concentrate certain Cosmic Forces which gave to his followers the appearance of sunlight and moonlight. Joshua did work miracles upon the rivers of Palestine and among the people, and he even raised the dead; but his claim of making the sun turn backward in its course and the moon to reverse its position in the heavens is absurd, and must be considered one of the many unearned increments of a miracle worker.

The "Lord," whoever that entity may have been, while talking to Hezekiah, through Isaiah, was supposed to have made the sun cast its shadow backward ten degrees upon the dial, and this was another case of the unearned increment of the agent; because there is no law by which a human, or incarnated mind, can reach into space and reverse the will of Planetary Spirits, or Sun Gods, any more than an individual can turn aside the will of the Universal.

When it was stated that the leaders of the First Church of Christ, Scientist, of New York City, had, by prayer alone, changed the carved words

on the cornerstone for their church, while it was in transit, because Mrs. Eddy did not approve of them, it must be understood that this was another case of unearned increment that should go with other miracle workers, and be accredited to the play of the human imagination.

What is a miracle?

The Occultist says it is the production of physical phenomenon by the use of occult means.

When the Children of Israel had crossed the Red Sea and had come to the Waters of Marah they found them bitter and they could not drink. Moses commanded his followers to cut down a tree and cast it into the waters and, when this was done, a miracle occurred; the bitter waters turned sweet and the Israelites quenched their thirst.

When the City of San Diego, California, was suffering from a polluted water supply, and the inhabitants knew that the very life of the city was in jeopardy, a man went there from San Francisco, and gave to a boatman a small bag, containing an unknown substance, to drag through the water of the reservoir. When this was done, the contents of the bag was dissolved, the polluted water supply of San Diego became pure, and a modern miracle had been performed.

In the case of Moses with the waters of Marah, that miracle was produced by the use of the knowledge Moses had of the effect that the chemical constituents of the tree would have upon the

water. And the miracle at San Diego was performed by the blue vitriol in the bag killing the polluting vegetable life and making the water sweet and palatable. In both cases what were originally miracles, on being analyzed, became known as chemical action; and one miracle was as great as the other.

The realm of the miraculous is constantly contracting, while that of common knowledge is expanding; and what was a miracle at one period of history, is a common occurrence at a later time. The occult sciences of mediaeval days are the mothers of modern sciences, but their precocious children, like most human children, are too prone to underestimate the wisdom of their ancestors.

When Jesus and His disciples performed wonderful cures, some two thousand years ago, the people thought they were great teachers because they used unknown forces. The same miracles are performed today by Christian Science, New Thought, or by Occult Practitioners. These cures have ceased to be miraculous because they are all now within our common experience, or knowledge. An examination of all historical miracles will reveal them as belonging to one of two general classes: first, where the phenomenon is produced by the independent functioning of individual mind or where there is action of individual mind on mind; second, where individual mind acts on occult forces.

As examples of the functioning of individual minds, there are what are commonly known as voluntary clairvoyance and clairaudience. These occult senses are not, in themselves, miraculous but are only super-normal, as compared with undeveloped humanity of today; and clairvoyance is a miracle only to those who do not understand its functioning. When Jesus, using these occult senses, saw Nathaniel under the fig-tree, far away, He impressed all those around Him with His superhuman power by describing the conversation that occurred and everything that was done by Nathaniel. This created in the minds of His hearers a worship of His power. In modern times a person may also become clairvoyant and see what is done at a distance, and the world is just beginning to understand, in this twentieth century, that such a sense is merely a normal, human power developed by every ego at a certain point in its evolvement.

The second division of the first class mentioned —where mind acts on mind—is itself divisible into two classes, magic and suggestion. Magic is a distinct branch of Occultism; it is one of the occult sciences. In another chapter it is dealt with from its better known, but lesser aspect, as necromancy. It will be touched upon now as one of the working tools of the miracle man. Of course it must not be supposed that its *modus operandi* will be disclosed, since that is one of the secrets of the

student of the Occult. It is sufficient to say, then, that, as a human mind can reach another mind telepathically, so the human mind can act upon intelligences less than human. For example, as a man may control a dog, so may he control certain intelligences which, as yet, have not incarnated on this earth. These lesser intelligences are called elementals, and, through the control of a trained mind, can be made to produce physical phenomena, such as the carrying of articles from place to place, the precipitation of articles, the disintegration and reintegration of material things.

For example: When Jesus was called upon to pay His taxes, He directed Simon to go to sea, cast his hook, take the first fish caught and in its mouth would be found a piece of money to pay taxes for them both. Jesus, either clairvoyantly saw a fish which had swallowed money—not a rare occurrence—and through His will compelled it to take the hook, or, knowing where there was money, by the use of elementals, disintegrated, conveyed and reintegrated it inside the fish. This latter process of disintegrating and reintegrating is frequently seen in these days at spiritistic séances as in the precipitation of flowers, etc.

The difference between the amateur and expert worker along these lines is that the precipitated articles of the former last but a short time and then crumble into dust, while those of the expert last their normal lives. This difference is due to

the fact that if the interstices between the particles that compose the percipitated article are unduly extended, they will never again permanently hold their normal relationship to each other, nor will they hold their relationship if demagnetized in the operation—as the elasticity in rubber is destroyed by overstretching, so demagnetization and overdistention in precipitation weaken the articles precipitated. But the phenomena cannot be produced without an extension of the interstices and an expert judgment based on numerous experiences is required to accurately adjust the particles.

The second sub-division—suggestion—is more familiar to the present age. Suggestion is a thought sent telepathically by one mind to another. No thought which is repeatedly and forcefully sent to another person can fail to reach him; but whether or not it is acted upon is another question. Thought travels unimpeded in the same manner as the etheric waves, initiated by a spark from a wireless station. The spark causes a motion of the ether which goes forth onward and outward into space, registering wherever there is a receiving instrument. And wherever there is a receiving negative mind it catches, quickly, a thought sent telepathically into the ether; and even a positive mind must receive a thought sent by a trained mind directly to it.

Suggestion plays a most important part in

miracle working. In all cases of nervous troubles, in almost all cases of functional troubles, suggestion is an all-powerful instrument in healing. Many wonderful cures of the modern miracle worker are reported. It may have been a tumor that was cured in an instant—all schools cite such instances—but there never was a human suggestion sufficiently powerful to destroy a fibroid tumor and there is no authenticated case of record, notwithstanding the many claims to that effect. But there have been phantom tumors which have been cured; that is to say there are certain groups of nerves in the human body that can be worked upon, by the ego incarnated within that body, in such a manner as to cause all the phenomenon of a tumor and which cannot be distinguished from a real tumor except through clairvoyant vision, or an X-ray.

Through the power of suggestion it is possible, in the case of a phantom tumor, to remove the creating thought, which produced it, to relax the nerves and thus dispel it—and these are the cases that are cited in all the modern schools of miracle workers.

Many persons have been nervously bed-ridden. They were obsessed with the idea that they could not move, that their muscles would not function, that their nerves would not act. A strong suggestion sent forth by a trained mind will change the mentality of the person who is suffering and,

through that change, bring a reaction to the physical body. All nervous conditions can be successfully changed and the many cases of this kind cited in the Bible or performed by modern cults can thus be explained.

Cures are sometimes effected by a mental change through causes other than suggestion. An interesting case of this kind occurred in Savannah, Georgia, in 1886, during the Charleston earthquake. A leading physician's wife, who had been bed-ridden for twenty years, and who had been pronounced incurable by all the prominent nerve specialists of the Eastern Coast, when she felt the house rocking, bounded out of bed, ran down two flights of stairs, dashed across the street, vaulted the fence into the park and sat on a bench for several hours before she could be persuaded to re-enter her house. The earthquake brought a nervous shock to her which wrought a complete change in her mentality, causing her body to once more function normally.

Suggestion was used by Jesus and His disciples, and by all Occultists who had preceded Him, and it is used by all similar workers today. When Jesus fed the multitude on a few loaves and fishes, the phenomenon did not then come within any of the known laws of nature, occult or otherwise. But it was possible with His power to impress, through suggestion upon the minds of the people, the belief that they had been fed. The phe-

nomenon was produced, the curiosity of the multitude was satisfied, its hunger appeased, credentials established and mental suggestion had done the work.

When King Edward, then the Prince of Wales, visited India, it is authenticated that there were present several thousand people in one of their great temples, and that a wonder worker of India was brought in who did the well-known basket trick.

How was it done?

A mind can so dwell upon an image as to cause, within its own photosphere, that image to appear; and it can be so intensified that every one, looking upon the person producing the picture, can see nothing but the picture. The mental image is impressed upon the minds of the spectators with such intensity that it cannot be distinguished from the reality.

Moses was not convinced of his mission to the Jews until the "Lord God," who came to him in the bush, told him to cast down the stick he held in his hand and it became a snake. Then he was told to catch the snake by the tail, and, when he had done it, the snake was transformed into a rod. In reality there was no snake, but an image of a snake had been impressed upon Moses' mind, and it is said that Aaron went through a similar experience.

Moses and the Egyptian miracle workers, in

their contest for supremacy, as miracle workers, each produced the same phenomena in the same way; that is to say, they held the image so complete in their minds that any person looking at them could see nothing but the image.

Madam Blavatsky duplicated some of these phenomena in New York when she formed the Theosophical Society. A gentleman called upon her who desired to join the society and to become her student. When he was boasting of his ability and bravery, Madam dropped her handkerchief, and, as he stooped to pick it up, to all appearances it became a snake. It is needless to say he did not join the society.

When Jesus performed His first miracle of turning water into wine, it was done, or could have been done, by His imaging the water as wine. The guests did not know the difference and were better off with the imagined wine than they would have been with the fermented juice of the grapes—having consumed a quantity of the latter during the earlier part of the supper.

The second class of cases is where an individual mind manipulates occult forces. What and where are these forces?

The Occultist says that around, in, and through the earth, are subtile forces of nature which the human mind, by study and concentration, can use as it desires. As the dynamo collects free electricity from the atmosphere, by the rapid revolu-

tion and friction of its wheel and turns it into light, heat, or power, so the human mind, acting as a dynamo, can attract to itself the free Cosmic Forces of nature, and, drawing them into itself, can then send them forth in any direction and for any purpose it may desire. Many miracles are performed by the mind consciously using these occult forces, but only a trained mind is able to do it. Merely thinking of them in a passive way cannot put them into operation.

The mind acts upon these forces as the wind acts upon water. For example: there is a placid lake. Now a little breeze stirs the water slightly; the breeze continues, growing in strength, and there is a ripple on the water; and as the wind increases the ripples finally become waves.

It is in a like manner that the human mind acts upon the Cosmic Forces through concentration; a little thought scarcely brings any action of the forces. But when concentration is continued for any length of time, they are set into motion and thus it is that miracles may be performed.

When Jesus performed the miracle of the draft of fishes, He probably produced the phenomenon by putting into operation these same forces of nature. He pictured, near the boat, a vortex in the water; this caused a movement there, which attracted the fish to that center. Then He directed His disciples to cast their nets into the vortex and they made the miraculous catch.

When Jesus stilled the storm He put a Cosmic Force into action which nullified the opposing force. He drew a higher Cosmic Force into the vortex where the storm was raging. The higher overcame the lower and dissipated its fury. When Jesus saw Lazarus lying dead, He knew that the vibrations of the atoms composing Lazarus' body had become so slow that the ego could no longer control it with its magnetic force. Jesus with His tremendous power of concentration directed the Orange Cosmic Force into the motionless form of Lazarus and commanded him to "come forth." Then the conscious ego, who was still near its body, re-entered and Lazarus was raised from the dead.

Within a short time after death, life may be restored by any one who understands the process of restoration. The Electrotherapist, on rare occasions, has resurrected a lifeless body through the use of electricity—which is a part of the Blue Cosmic Force. The difference between the Occultist's method and the Electrotherapist's is, the former does the work through mental processes and the latter by aid of an electric battery. In the course of the evolution of the human race, to triumph over a premature death will cease to be a miracle.

It is contrary to the traditions of Occultism to teach other than accepted students, the use of the destructive forces of Nature. Mankind, unfor-

tunately, is still, like a child, destructive in its tendency—as witness Art, Science, Literature, Invention, Manufacture, Transportation—every line of human endeavor perverted to destructive purposes during the last five years. And for this reason, details of how Jesus destroyed the fig-tree, or how the plagues befell the Egyptians cannot be entered into. But it is sufficient to say that the destructive forces of Nature can be put into operation, by the human mind, in the same manner as can the constructive forces and both may be used to produce miracles.

The immediate purpose of this chapter is to show that all men are using the forces of Nature, through which miracles are performed. The conscious agent produces them quickly, while he who uses the forces unconsciously does not get results until after many years—and then may be unable to trace the causes from their effects. Most persons drag out unhappy lives, due to their environment, totally unconscious that it is self-created, and that it is self-curable through a change of mental attitude toward it.

Each person, through the study of psychology and philosophy, can learn the rules that govern creation and make the Spiritual, Mental and Physical environment desired. And since to think is to create, all men should carefully scrutinize their habits of thought lest they become Frankensteins and create monsters.

A man's character determines the quality of his thoughts; and therefore, all the Saviours of the world have taught the same ethical principles, hoping thereby to convince man that ethics are not moral platitudes but are statements of the immutable laws of Nature.

CHAPTER THREE

VIBRATION

Scientists tell us that vibration is motion and is the underlying cause of everything that exists as form. But the Occultist goes further and says that vibration began with time, and was the result of the desire of the Universal Consciousness for light and for mental and material expression in forms.

The Scientist says it is atoms, ions, corpuscles and electrical invisibles that vibrate. He admits that he has never seen one of these infinitesimal divisions of matter, yet he blindly claims that they exist, as necessities, since they are the bricks with which the Universe is builded, and here he stops for lack of further knowledge along this line.

Such students as are not satisfied with such meager information as the Scientist has to give, may turn to the Occultist and learn that the atom is the smallest indivisible particle of matter and is a globular, vibrating center of magnetic force. It has two distinct motions, a rotary, or generating motion, and an elliptical, or manifesting motion. It is an infinitesimal portion of the Universal Consciousness and has a positive and a negative aspect.

Its positive aspect is atomic consciousness; its negative aspect is materiality, and neither aspect can function without the other. By reason of its conscious, or positive aspect, its rotary motion is maintained; and by reason of its materiality, or negative aspect, its elliptical, or manifesting motion is sustained.

During the long Cosmic Nights, while the Universal Consciousness was unconscious and resting, there was no vibration of atoms in the Universe. There was nothing but darkness and silence. Such portions of the Universal Consciousness as had, in previous Cosmic Days, been particled into atoms were as vibrationless as was the unparticled portion. All forms had disappeared and the Universal Consciousness was a boundless, homogenetic, motionless sea.

Before the Great Consciousness became unconscious, It knew how long the coming Cosmic Night would last, and, as a finite mind, before sinking into repose, knows the hour it must waken, so the Universal Consciousness knew when Its rest would end, and when Its mental and material manifestation would again begin.

It was in the center of the Universe that vibration began on the morning of each Cosmic Day; and it was, and it will be, in the center of the Universe that vibration ended, and will end, at the close of this and of every other Cosmic Day. And such centers as were first created, by Universal

Consciousness for It to manifest through, were formed at the center of the Universe. They were and are the vital organs of the Macrocosm and stand in the same relationship to the Universal Consciousness as do the vital organs of the microcosmic man to his physical form of manifestation.

It was at these centers—where the vital organs of the Macrocosm were to be placed—that atomic vibration began, as it was at the centers where the vital organs of microcosmic man were to be, that his material, atomic vibrations began, before he became a manifesting center of consciousness.

When the first great desire for material manifestation began in the Universal Consciousness, a few atoms at the center of the Universe began slowly to rotate and, because of their rotary motions, those atoms became differentiated, or separated from the homogeneous mass of unconsciousness—of which they had been a part—and became individual vortices of force. They were preparing to manifest the force they were generating.

The immediate effect of the rotary motion of the first few atoms was to create a magnetic center of attraction for more atoms to differentiate and to join the vortex already formed, and thus the nucleoid of the Macrocosmic heart was created.

As an illustration: There is a large block of ice. It is lying smooth and motionless. Suddenly, in the center of that ice, something stirs. Now there

appears to be a few infinitesimal grains of ice moving slightly; and now more grains of ice are joining in the movement. As each grain separates from the original mass, it is attracted to and joins that vibrating center; and now that center is changing in appearance. It is no longer ice but is transformed into a liquid. The ice has melted.

The transformation of the solid block of ice into liquid was caused by the increased rotary and elliptical motions of the atoms composing the ice. And the increase of motion, or vibration, was produced by the minute bit of consciousness of each atom responding to its innate desire for a broader manifestation than it could have in its congealed form as ice.

When there was no desire for manifestation in a higher form than that of ice, there was neither a rotary nor an elliptical motion, perceptible, of the atoms composing that mass; but, when the desire for a higher manifestation awakened in each atom, then vibration and differentiation began and the ice evolved into water, the next higher state of consciousness above ice.

In the beginning of a Cosmic Day, before any material forms have been created, there are two grades of atoms, the negative and the positive. The negative grade is that portion of God—Universal Consciousness—which has never manifested in forms of any kind during any Cosmic Day. That grade can be called the superabundance of

God. It is really the great reserve of the Universal Consciousness and is sometimes called the undifferentiated part of God. When compared with the positive, manifesting grade of atoms, it is as the potter's clay compared with the potter's wares. It is fallow now, but, in Days to come, it will be gradually brought into manifestation, as it is needed to carry out the plans of Deity.

But it is the vibrating, manifesting portion of God—Universal Consciousness—that is now under consideration, and It is composed of atoms and atoms. Some are vibrating more rapidly than others, because they belong to a higher grade of consciousness than others. And this is because they have been differentiated for a longer time, have vibrated more, have generated more force and have been used in the composition of higher forms than others. It is the difference between the experienced and inexperienced atoms which makes the distinction.

In the beginning of this Cosmic Day, when the manifesting portion of God desired to again manifest in the forms of men and things, It knew, by Its past experiences in other Days, that the vibration of all Its manifesting particles, or atoms, must be established before any forms could be produced: and it was through the conscious aspect of the highest grade of atoms, at the center of the Universe, that rotation, or vibration, began. And it was from that point, as a center, that the desire

emanated which inspired all other rotating atoms to vibrate higher.

As an illustration of the operation of the Law of Attraction, or of sympathy, as it is sometimes called, the same principle manifests in the human family as contagion of action. For example: Should a man start to run, on a thoroughfare, almost every one who saw him, would first wonder why he was running, and then the street would be filled with persons running after him. If a person in a crowd begins to laugh and continues laughing for a while, every one who hears, laughs also. If a pathetic scene upon the stage causes a few individuals to weep, the whole audience becomes affected, through the operation of the Law of Attraction, or sympathy, and weep, or feel like weeping. And as it is with centers of consciousness, so it is with the atoms composing those centers; they vibrate, or rotate, according to the extent of each one's inherent power, and are in sympathy with all other atoms in their individual center.

The creation of a form began with the amalgamation of two, or more, atoms vibrating at the same common rate. And the growth of a form is due to the continuous attraction of more atoms of a common rate to that nucleus, or center.

For example: The vortex of atoms that was the beginning of a pine tree, began with the amalgamation of a few atoms vibrating at the same rate. And, through the magnetic attraction, or

sympathy, emanating from those few atoms, as a vortex, or nucleus, more atoms of the same rate were attracted. But, atoms vibrating at a different rate, such as would combine to compose an elm, or a maple tree, were repelled from that center. Through its magnetic attraction, that pine tree center slowly accumulated from earth, air and water only such atoms as would make it consistent in all its parts—which would make it a pine tree and nothing else.

There was another element that entered into the creation of the pine tree. There was a certain amount of concentration of consciousness, as well as the sympathy, or attraction, of its atoms for each other. There was consciousness enough in each atom composing the pine tree to enable them to reject, or repel, as well as to attract and select, the right atoms to harmonize with them, and to make their center a perfect tree. And this small amount of consciousness grew with the tree's growth, because each atom that came into it brought a bit more consciousness to swell the conglomerate whole until it became a pine tree consciousness with its own individual form, odor and color. But, if that pine tree consciousness had not also had the power to repel atoms of a different vibration, instead of bearing pine needles and pine cones, it would have borne leaves and fruit.

Forms, on the spiritual plane of consciousness, are composed of atoms vibrating at a very rapid

rate, are of the finest texture and of most exquisite colorings. The beauty and fineness of spiritual forms are due to the fact that they are composed of atoms that have evolved from lower grades of manifestation, through many forms of expression, to the spiritual plane.

All consciousness is intensified through the experiences of expression; and, whether it be an atom, or a conglomerate mass of atoms forming a sun, a world, a man, or an animal, manifestation, or expression, is the only means by which consciousness evolves.

The atoms on the mental planes are next lower, in their rates of vibration, than are those upon the spiritual planes and their colorings are also varied according to their rates of vibration, but each mental form is individualized and manifests according to its development, or undevelopment, as the case may be.

For example: There are many so-called unusual minds. Unusual because they have mental characteristics peculiar to themselves. They live upon the earth in physical bodies, or they may be excarnated and abide upon some of the subjective planes of consciousness but they are not in rapport with the mass of consciousnesses around them. Such minds glorify everything they see. To them the color blue is bluer than it is to others. The sunshine is more golden and the moonlight has a charm that others cannot see.

Music, to them, is entrancing; art, uplifting; beauty, adorable; and love, glorifying.

These minds are idealistic; and the atoms, which compose them, vibrate at a more rapid rate than do the atoms that compose the minds who never can determine the true color of a thing, and who like sunshine better than clouds because they feel more comfortable on a sunny day. (Or, who like posters better than pictures because they are funnier.)

The Occultist would describe the idealistic mind as in rapport with the higher Cosmic Forces, while those minds who do not idealize, vibrate with the lower shades of the red, green and orange Cosmic Forces.

On the material plane the atoms composing physical, or material, forms are of a still lower rate of vibration than are those upon the mental plane; but everything from the greatest and most sublime, down to the smallest and most insignificant center of consciousness, generates and possesses powers that manifest as attraction and repulsion, in its individual radius or sphere. And whether a center belongs to the constructive, or destructive, side of Nature, depends upon its mode of manifestation. If it manifests more attraction than repulsion it is more constructive than destructive. But if it manifests more repulsion than attraction then it is more destructive than constructive.

In the morning of this, our Cosmic Day, before any forms had been created, the Universal Consciousness started Its constructive atoms rotating from left to right; and Its destructive atoms rotating from right to left. The reason construction goes from left to right and destruction from right to left has not been revealed by Universal Consciousness to finite minds. And it is quite unimportant, to finite minds, which direction, constructive, or destructive, atoms rotate; but, for the sake of the evolvement of forms, it is most important that the constructionists should preponderate in numbers over the destructionists. For, if the atoms vibrating destructively should equal, or exceed, in numbers the atoms vibrating constructively then the destruction of all forms, in the Universe, would ensue, and evolution would cease.

As an illustration of how forms composed of destructive, or outlaw, atoms disturb constructive centers, or forms, in Cosmos, comets may be considered. These are centers of consciousness composed of atoms that rotate from right to left. They are Cosmic centers, with no dependable orbits of manifestation, but go rushing about in space, for a time, colliding with other centers, which come in their way. They are destructive and disorderly and usually end their careers by plunging into a sun, somewhere in the Universe, or by exploding and scattering their fragments into space. When those fragments of broken comets are at-

tracted into the atmosphere of a planet, they fall upon it and are buried in the ground, or are swallowed by the sea. These fragments are often called meteors.

Among men, in the body politic, there are minds whose atoms rotate from right to left, overturning and destroying happy and prosperous, social and financial conditions. Such minds are found among those who hate and kill other men. They are the minds who delight in the downfall of other human beings and who seek to rob others of their possessions both mental and material.

Among men's foods and medicines there are nourishing, upbuilding things composed of atoms that are constructively rotating from left to right, and there are poisonous, destructive things composed of atoms destructively rotating from right to left. The poisonous, outlaw atoms clog the system, destroy the blood and break down the tissues. All poisonous things are destructive, and are composed of outlaw atoms, and yet, there are individuals who deliberately inject into the bodies of other individuals the deadly preparations they know are destructive.

Should the body and the mind of a man be magnified until the atoms, of which he is composed, were to become visible to physical eyes, those atoms would be seen as rotating, revolving globes, or balls, and each a separate and distinct center of generating, magnetic force. The atoms com-

posing the mind intermingle with the physical atoms influencing and controlling them by reason of their greater magnetic power.

This control of physical atoms, by mind atoms, is accomplished through the conscious half of the mind atoms coming into contact with the conscious half of the physical atoms. It is here, as it is throughout the Universe, that the stronger control the weaker.

When a physical body is resting, or sleeping, it is not manifesting, or expressing, force but its atoms do not stop rotating. Each atom is a miniature dynamo continuously generating and storing force for future use. This is why sleep is necessary for an exhausted physical body, because, when the body is motionless, its atoms are accumulating more force than they are expending.

If the magnified physical body should be afflicted with cancer, the diseased part would be seen composed of outlaw atoms rotating in an opposite direction from those which compose the harmonious, or healthy tissues. And those destructive, cancerous atoms would be rotating at a slower rate, and would be of a different color than the harmonious atoms.

Should an Occultist treat that inharmonious condition, he would send into the patient's body a magnetic stream, or army, of new, constructive atoms rotating so much more rapidly than the cancerous ones that the outlaws would be forced

out and away from the body. And his work would be done upon both the mental and the physical planes. He would bring such material remedies into use, upon the diseased tissues, as would remove the destructive physical atoms, and his remedies would all be constructive. They would strengthen and stimulate the healthy atoms by reinforcing them in number, and the new atoms would take the places vacated by the outlaw, or cancerous ones.

But, if relief were not brought to this physical body and it were left to the destructive power of the cancerous atoms, then the rotary motion of the healthy atoms would gradually become slower and the patient's whole body would become negative to the destructive outlaw atoms. Positiveness, whether constructive or destructive, overcomes negativeness everywhere in the Universe; and the positive, destructive, cancerous atoms in this patient's body would gradually overpower and change the rotary motion of the negatively constructive ones until the whole physical body and blood would become inharmonious and cancerous. But if the patient had evolved mentally and physically to a state of positive constructiveness, then his mental atoms would control his physical atoms and, repelling the destructive ones, prevent their entrance among them.

Observation and experience have shown that, soon or late, destruction destroys itself; that a

destructive center continues to attract destructive atoms to itself until there comes a revulsion among the destructionists and it is disrupted. And, while it is true that destroyers work more rapidly, while they work, and do more mischief in a shorter time than constructionists can immediately rebuild, yet, in the Universe, the destructionists are so greatly outnumbered by the constructionists, that evolvement of forms will continue until the end of this Cosmic Day.

When a constructive, evolving center, or form, is large, strong and positive enough to attract and control dissipated, unruly atoms, it can, by its magnetic power, change the rotary motion of those dissipated atoms and force them to rotate from left to right in harmony with its own vibration; and thus the destructive center may be changed to the constructive side of Nature.

For example: In Cosmos, a comet that plunges into a sun is, by the superior magnetic force of the sun, stopped in its career. Its atoms are compelled to vibrate in harmony with those of the sun by reason of the greater number and superior, magnetic power of the sun's atoms; and the consciousness of the sun's atoms is so much further evolved than is the consciousness of the comet's atoms that the sun absorbs the comet without shock or injury to itself.

The continuation, or life, of a center depends upon its magnetic power to hold its atoms to-

gether, to keep them vibrating in harmony and, also, to continuously attract new atoms. And an individual mind must continually gain in knowledge and power of concentration, or become stagnant; for there is no center in the Universe that is not changing for better, or worse, during a period of evolutionary activity. Everything must evolve, or devolve.

What men call life is evolution. What men call death is dissolution. When the atoms composing a man's physical body have ceased to vibrate at a rate rapid enough for the mental, or higher, consciousness to hold them together, as a center of physical force, the man has ceased to manifest upon the material plane and his physical atoms must be dispersed. The dispersed physical atoms will again be attracted to other material centers while the same magnetic mind will create another material body by attracting other atoms, of a higher rate of vibration, into its matrix.

And when this Cosmic Day is done, and this period of time has ended, the manifestation of God—Universal Consciousness—will again become vibrationless. The atoms composing all centers in the Universe will cease to rotate and will remain motionless where they once manifested. And it shall then come to pass that, "In the place where the tree falleth, there it shall be"; and evolution will rest until the dawn of another Cosmic Day.

CHAPTER FOUR

COSMIC EVOLUTION

In studying Cosmic Evolution, the student has, for his source of information, only such records as were made by ancient Occultists and were preserved, in secret archives, by such custodians of occult knowledge, as succeeded those ancient recorders. And it has been, only, during the last two decades, that any esoteric knowledge, of Occultism, has been given, even to students, for the purpose of publication. But, now, since the grossness, the immorality, the selfishness and the ignorance of the Piscine Age is soon to disappear in the darkness of oblivion, and, as the human race approaches the Aquarian Cycle of wisdom and spiritual power, a few fragments of occult knowledge are offered. And this is in answer to the soul-hungering demands of the few who cannot accept, as true, the ecclesiastical dogmas for their guides through life.

The desire to know the truth about his origin, why he is here, how he shall live, where he is going and what his true relationship is to God and to his fellowmen, had brought forth from the Custodians of occult knowledge a few truths for mankind's consideration. That all men will not accept

these truths and live by them, is a foregone conclusion; but to the few to whom they appeal, they are offered as aids in understanding some of the mysteries of life.

To bring to finite mind something of a comprehension of the evolvement of Deity, It may be compared with the gestation and birth of an infant, human body. The Custodians of occult knowledge have said, that, before Deity manifested any force, It had lain for eons in a vast state of unconsciousness. That, what is now called the Universal Consciousness, or Infinite Mind, was then nothing but unconscious passivity. It was without form, was void; and darkness was everywhere.

As the human infant, in gestation, lies, for months, in darkness in its mother's womb, so Deity had lain unconscious and passive. As the human infant, during its gestation, knows nothing and feels nothing, so Deity, during Its gestation, was without sensation and cognition.

The Custodians of occult knowledge have said that, in the early morning of the first Cosmic Day, "God alone was." That God was in the Universe and God was the Universe, and still It was without form and was void, and then came the first desire of Deity. As Its gestation came to an end, Its first desire awakened and that desire was for light; for, without light, there could have been no material manifestation of Deity any more than,

without the desire to exist, there could have been growth, or development, of the human soul. And on the morning of Deity's first natal day, Its first manifestation of activity was at Its center, or heart.

As the heart of the unborn infant begins to throb before it makes its entrance into its physical activities, of material expression, so did the great Unconsciousness begin Its light vibrations at Its heart center.

As an illustration: There is a large pond of water lying motionless; not a ripple disturbs the smoothness of its surface. It is cold and dark and deep. Its great depth and intense stillness make it appear bottomless and limitless. Now a tiny bubble appears in the center upon the surface. It is the only spot of light in the whole pond and it floats slowly round and round. Now another bubble appears and follows the first one; and now there is another and another until what seems a tiny current, or eddy, is formed.

At first this current moves in a small circle; then, as more bubbles appear, the circle grows in size and its momentum increases, and, the faster the stream of bubbles moves, the larger grows the circle; until, by reason of its own rapid movement and force of expansion, it breaks into two portions; but the momentum, or vibration, established, in the stream of bubbles continues until the two ends of each half circle, unite, and where, in the

beginning, there was but one circle of bubbles, there are now two, and both of these are whirling faster as each circle becomes augmented by more bubbles coming to the surface within the widening radius.

And there is also a peculiar sound coming from those rapidly moving bubbles. It is a sort of rhythmic murmur and increases in volume as the circles increase in size, number and velocity. But when those circles break and form into smaller circles, the sound diminishes in volume to increase again as each new circle approaches its breaking-point.

And now there are other similar disturbances beginning to manifest in other parts of the pond; and, after a while, a small portion of the water is filled with bubbling, boiling maelstroms. These maelstroms are large and small vortices and each is apparently moving about without aim or purpose.

This illustration gives but a faint conception of how Universal Consciousness appeared on Its first Cosmic Day. The Custodians say all that Deity accomplished on that first Day, was to establish the vibration of light and of sound—which was the direct result of the vibration of light—and it was then that the Law of Cause and Effect began to operate. It was set into motion when the differentiation of atoms began in what is now known as the Universal Consciousness.

It has been said that the Universal Consciousness is not now self-conscious in all Its parts. That there are areas so great, that finite minds cannot conceive their vastness, where there is neither light, nor sound, nor any kind of forms; and that it is only through such centers, or vortices, as have been created and maintained within It, during past eons, that Deity has been evolving toward self-consciousness. That during Its first Cosmic, or natal day, from Universal unconsciousness, Deity became sub-conscious in some of Its parts, and then came the Cosmic Night when all vibration ceased and, again, absolute unconsciousness prevailed throughout the Universe.

The Occultist says that the Cosmic Night which follows a Cosmic Day is of equal length with that Day, and, that, as Deity has grown in strength and has become more sub-conscious, It required less time for rest, and, gradually, the Cosmic Days and Nights have grown shorter as Deity has evolved. That many of the details of minor things, done each Cosmic Day, are now but repetitions of those of former Days; and the plans made on the morning of each Day can now be fulfilled with greater rapidity than were those of former Days; that the present Cosmic Day will be much shorter than any of those preceding it, and that the Cosmic Tomorrows will continue to grow shorter and still shorter as evolution proceeds.

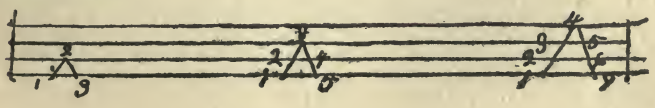
On the second Cosmic Day, when the Universal

Consciousness awakened, and Its desire for activity again began to manifest, the first new things to be established were the vibratory wave lengths in the ether. And, since the vibrations of Its differentiating atoms were to be the keynotes to the creation of forms, the basic wave lengths of the ether had to be established before any substantial form could be produced.*

As the pendulum of a clock swings a longer, or a shorter, distance, according to the length of the pendulum and the size of the machinery in the clock, so were the basic wave lengths of the second Cosmic Day established according to the strength and consciousness of Deity on that Day. And it is said that the sound vibrations of the waves of the ether on that Day, could have been written on one line and one space, in the present musical scale, and those sounds corresponded to those of C and D flat. That D flat was the apex of sound while C was the lower note.

Three was the completed number for the etheric wave lengths of the manifesting atoms of the Universal Consciousness on the second Cosmic Day, and, from that limited range in the musical

* The following figures and diagram may help to make plain an idea of the difference in the etheric wave lengths of different Cosmic Days.



scale, the etheric wave lengths have been increased, during the succeeding Cosmic Days, until, on the Day preceding this, number three, or E, was the apex of Its wave lengths and five was then the completed number.

But the evolution accomplished during that Cosmic Yesterday was such as to make it possible for the Universal Consciousness to reach a higher note Today, and when the vibratory wave lengths of Today were established, the range of tone ran from C to F, and four became the apex number while seven was the completed number. This range of sound having been established in the beginning of this Cosmic Day the numbers four and seven, and their multiples, are most prominent throughout all nature, as is shown in the number of planets composing the completed Planetary Chains of Today, and in the cycles of time and Cosmic Periods, as well as in the various other completed conditions.

A Cosmic Day is an unrevealed number of solar years of cosmic activity. It is a period of time that Herbert Spencer described as an era of evolution, and is what Genesis describes as the seven days of Creation. It is the greatest cycle of time and is so vast that the finite mind could not realize its extent, if it were to be told the exact number of years it contains. It is one-half of an eternity, and that other half is the Cosmic Night that follows it.

A Cosmic Day is always divided into as many Cosmic Periods as there are numbers, or notes, in the basic, etheric wave lengths for that Day; and, because of this, the Cosmic Periods in the Cosmic Yesterdays were necessarily fewer, but of greater length, than are those of Today.

For example: The last Cosmic Yesterday contained but five Cosmic Periods, but each Period was longer than the Cosmic periods of Today will be. And it should be a source of satisfaction and encouragement, to finite minds, to know that the Universal Consciousness has evolved sufficiently to have gained two extra Cosmic Periods since the last Cosmic Yesterday. This gain in the number of evolutionary Periods, in this Cosmic Day, is also evidence of the evolvement of finite minds, who are some of the centers through which Deity expresses Itself.

During the fifth Period of the last Cosmic Yesterday, and while Infinite Mind—God—was preparing for rest, after the activities of that Day, It knew what It wished to accomplish Today. Through Its experiences, during Its preceding Cosmic Days, It had learned much that could not be expressed in forms again until the great Universal record had been cleaned of all its remnants of unperfected expressions of Itself, and until a fresh, clean page had been turned in the book of evolution.

Among the many things that Infinite Mind had

learned, was that attraction and repulsion were two of Its most powerful and necessary forces; and that, without the operation of these forces, creation and disintegration of forms could not be accomplished. And so, Infinite Mind established those forces as permanent laws which would underlie the creation of everything that should ever become an expression of Itself in the Universe.

Near the end of the last Cosmic Day, the atoms that had composed the suns and worlds of that Period, and which had functioned as Cosmic Centers during that Day, began to lose their attracting powers. Then their rotary, or generating, motions became lessened; and then came the time when the old suns, impoverished because of their diminishing magnetic forces, became like old, worn-out dynamos.

One by one they flamed up and their lights went out; but, before each had disappeared, it poured out the last of its forces in a blaze of glory. Then the moons, that had reflected the light from those old suns, losing their sources of supply, also were darkened and disappeared. They became dead globes floating aimlessly in space; and thus it was at the closing of the last great Cosmic Period, as the end approached, the lights in the heavens went out one by one.

It was in the portions of the Universe farthest from the great Central Suns that disintegration began. Since those remote suns and worlds

and stars had evolved the least, they were destroyed first. It was the weakest and smallest of Cosmic expressions of Infinite Mind that went first because the survival of the fittest was, and will be, the rule by which Deity has measured, and will measure, the length of the existence of Its experiences and expressions.

Like an aged human form, when its days of usefulness are waning, and, when, through its lack of vital force, it feels its inability to serve, the life principle, or vital energy, begins to recede first from its extremities. The hands and feet become powerless to obey the mind within, and then, gradually, the whole body loses its magnetic power. As a de-sensitized photographic plate fails to register a picture of the object exposed to it, so does the old, useless brain fail to register the thoughts that Infinite Mind desires to express through it.

In other Cosmic Days, gradually, as each center became abandoned by its dependents, one by one those centers were disintegrated; since each had fulfilled its mission—had given to Infinite Mind the experience It desired—and was no longer needed for that particular form of expression.

To Infinite Mind, the disintegration of a sun or a world, is but a momentary incident; but to finite mind, such disintegration, or destruction, seems ages and ages in accomplishment, and terrible to witness. For it is with tremendous elec-

trical shocks that the satellites of a disrupted sun receive its dying messages of light and life forces. For a time, the satellites and all the creatures living upon them riot madly; and then, like drunken men, the undeveloped finite minds cease all creative work and spend their time in follies, or in vices.

As any unwise individual, who has received an inheritance, for which he has given nothing in return, spends that inheritance in riotous living, so do the undeveloped finite minds, on receiving the last messages of life from their dying sun, exhaust those forces, and themselves, in excessive emotionalism, while the more developed finite minds, feeling that the night is coming, when no man can work, intensify their efforts to gain more in their development before the light goes wholly out.

And it is during the maddened rush of undeveloped finite minds, to grasp and to hold all that they can gain of material possessions, that great injustices are done and terrible wars are declared and fought upon a planet. It is then that nations rise against nations and individuals against individuals. It is during those last days of a Cosmic Period, or Cycle, that great crimes are committed and that colossal cruelties and inhuman selfishness are manifested between individuals composing a nation, or a race. And at such times great pressure is brought to bear upon

all the inhabitants of a world. Forces are poured upon both animals and human beings to bring forth the best, or the worst, in their natures. If an animal, or a human mind, has more evil than good in its nature, the evil will come to the surface and manifest to the exclusion of the good. But if there is more good than evil then the good will manifest and the evil will be held in abeyance.

And whether a sun is great, or small, as the end of a great Cosmic Period approaches, the Solar Deities, who created and control it, compel it to give of its force all that it is capable of giving to hasten the evolvement of the creatures depending upon it for life and magnetic power. And, in looking about on this mundane sphere, there are many strange and chaotic conditions that could not be understood were it not for the explanations given by the Custodians of occult knowledge.

For here are men and women working their bodies and brains almost to the breaking-point; and yet, no one, on this plane of consciousness, seems to know the cause of the pressure being put upon them. Some men feel that they must amass fortunes and slave night and day for money and for property; and then, suddenly and unaccountably, they are seized with a desire to spend their wealth; and drive their bodies into a state of nervous prostration in their efforts to scatter it.

Some students feel the same Cosmic pressure

and think ambition is forcing them to study. They drive themselves into brain fever, perhaps, in their efforts to accomplish the impossible in a few years. And now all humanity upon this earth is rushing faster and faster; every conceivable thing is invented and put into use to speed on this terrific rush; and when men are asked what they are rushing after, every one has a different reason to give for his hurry.

It is said by those who claim to know the truth, that on every planet in the Universe, where men and things are evolving, this same pressure is manifesting; and it is because it is now the Cosmic Saturday afternoon for the sixth great Cosmic Period in this Cosmic Day; and, humanity, unconscious of the cause of its tremendous haste, is getting ready for the Cosmic Sabbath near at hand. Humanity is on the home stretch, as it were, toward the new cycle of evolution and is making its best time to reach the goal of perfection for this Cosmic Day. The Universal Consciousness is finishing Its work for this Cosmic Day, and there is still much to accomplish by every individualized center, before the great Night comes on.

In the morning of the Seventh Cosmic Period, the last human classes will be heard and the final examinations will be made in this great evolutionary school. Such souls as have gained the right, by reason of their persistent effort and in-

dividual growth, to stand in the highest classes will become the greatest products of this Cosmic Day; and when the Cosmic Night comes, they will not lose their individuality for which they have striven. But, those who have been too weak, or too wicked, to gain that distinction will go back into the bosom of the Infinite.

Near the end of the Cosmic Sabbath, there will first begin to be a diminution in the vibration of the ether. The magnetic power now moving the denser planets in the Universe will be gradually withdrawn and that great stimulating Force will slowly begin to flow out into the Cosmic Currents surrounding those planets. This will cause the disintegration of some of the grosser, material forms upon the denser worlds, and then, as an aged and decrepit person, from whose body the magnetic forces are going, moves falteringly and slowly, so the great planets, once filled with electrical force, will begin to move less rapidly. Then their daily revolutions will be slower because the atoms of which they are composed will be vibrating slower. And, as the magnetic attraction within them grows weaker, the atoms of which they are composed will be held less closely together and there will be seen many strange phenomena in the heavens.

After the planets that vibrate as red and green have been disintegrated, the next higher grades will begin going through the same disintegrating

process, and, after a time, they, too, will pass into Cosmic, Occult history and with them will go all the procrastinated evolution of men and matter which belonged to them. Afterwards only the seventh class of planets will be left in the Universe and upon these will be no men with material bodies, for such souls will have then evolved to Beings with Godlike wisdom and power; and they will be the ripened fruit of this Cosmic Day.

And then those Beings will have passed beyond the limitations of worlds, and beyond the grosser grades of matter. They will have become sunlike centers of consciousness in the unconfined realms of Omniscient Mind. And, finally, all the material Universe will cease to exist, as forms, and the long rest for God and Gods will again begin.

CHAPTER FIVE

MOSES THE MAGICIAN

A Study in the Law of Compensation

ALL values are relative and are due to our constantly changing perspective. This is true in every department of an evolving ego's life; but nowhere is it more clearly accentuated than in the books he reads—particularly religious, or philosophic books. Looked at from a literary viewpoint, there is nothing more sublime, imaginative, dramatic, or more poetical, than the books of the Old Testament. They are as powerful in their delineation of character, of emotion and of events as anything derived from Hellenic sources —now considered, by many, as the standard of ancient literature.

Looked at from the viewpoint of history, one gets a different perspective of these books, and, therefore, esteems them differently. Their historical pretensions are prodigious; covering the genesis of evolution, the formation of worlds, the creation of man and the birth, maturity, old age and death of all prior peoples and nations. But a wider reading and a deeper study, along parallel lines, bring the inevitable conclusion that the Old

Testament books are not as catholic as they claim to be, and are not any more accurate than other history. The scientific subjects, also, are not as fully covered as in other books, dealing with a more limited field, or by other historical works, appertaining to particular tribes, or nations.

A critical examination of the Old Testament books reveals that they are not chronological, either in the order of their arrangement, or in the sequence of narrated events.

For example: taking the cosmogony of the first two chapters of Genesis. It is patent it would have been a physical impossibility for events to have occurred in the sequence in which they are described. Life could not have been sustained, upon a planet, under conditions such as are depicted in the present version; and yet, most of the separate facts are substantially true, but collectively and chronologically they are incorrect.

It must be remembered that these books were written by individuals to give the history of a particular tribe, or nation. As light is colored by the medium through which it is transmitted, so truth is always colored by the instrumentality through which it is revealed, which was well illustrated by the story of the lions.

A lioness took her cubs into a deserted art gallery, where, on the wall, was hanging a great painting of Samson. He, stripped to the waist, had a

lion's mouth stretched wide and was tearing it apart. A cub said to its mother, "How could it be possible for a mere man to rend, in this manner, a lion as strong as our father?"

The lioness replied: "The painting was by a man."

And, in reading history, one must always take into consideration the purpose for which it was written and the character of the author. In reading political history, in the Old Testament, one must make due allowance for the personal prejudices of the writers and for the limitation of education at the time the books were written.

Viewed as a religious history, the whole perspective changes. If the intent of those writers was to narrate circumstances and events in such a manner as to throw the religious history of a race into the foreground, and, through that means, to preserve the ethical truths which were contained in it, then those books are still valuable.

From this viewpoint, Genesis may be summarized as a description of the creation of the Universe, and, more particularly, of this planet; and of the effort made by the Elohim to evolve progressive men to inhabit the world thus formed—men whose lives should manifest the divine intent. Through the various chapters of Genesis this idea is carried out, and the narration of incidents and the biographies of individuals merely throw into the foreground the purpose of creation. But,

man's ever-growing imperfections marred the Divine Plan, and the Elohim, not to be defeated in Their purpose, swept the spiritual failures from the earth in the deluge. After that came the second effort at evolution when the same Divine Intent was manifested and the children of Noah began to carry it out. Some of them partially succeeded and were, according to the Jewish historians, the forefathers of their race, while those who failed went to other parts of the earth to be subsequently conquered by those who had faithfully carried out the Divine Mandates.

Abraham, the father of the multitude, as the name indicates, welded a tribal, nomadic people into a composite race and became their patriarch. Through Joseph, according to Biblical records, this race came into close relationship with the Egyptians—though they never amalgamated. Their strong, animal desires to procreate, wedded to the politico-theological belief that they should multiply and replenish the earth, caused the Jews to rapidly increase in number. This fast growing race was inferior, mentally, to the Egyptians, who soon exploited them—as is the custom of morally undeveloped men in this relationship. Then the Jews revolted against their physical, social and economic conditions and determined to migrate and express themselves, nationally, elsewhere.

Every mental demand, persisted in, meets in

time its supply and Moses was the answer to the prayers, for freedom, of the enslaved Jews.

There was much of an historical duplication in the economic and political conditions of the Jews, in the time of Moses, and in that of Jesus, for both leaders came to that people to perform a similar service; though, in the case of Jesus, the mission was subsequently broadened. There was also some similarity in the biographies of each of them. At the time of the birth of each, the conquerors of the Jews had become apprehensive about the fast increasing man power of their people—an increase which the rulers could not economically utilize and which, therefore, became a political peril. Therefore, just previous to the birth of each of those leaders an edict was issued that all new born male children, of the Jews, should be destroyed, and it became necessary, through some device, to save the infant bodies of the respective future Saviours. The parallel could be considerably extended, and the student may find it profitable to continue it, as showing the evolutionary plan, but the immediate purport of this Chapter is to make a sketch of the exoteric and the esoteric Moses, and of the working of the Law of Compensation.

According to the Bible, Amram married his aunt Jochebed and Moses was one of the issue of that union. To protect the child's life, he was hidden in the bulrushes, and there, came to the

attention of Pharaoh's daughter who adopted him. The new relationship was a most fortunate one for Moses, shaping, as it did, his career.

All ancient nations passed through two, and, the more highly developed, through three, stages of national life. First, the rule by priestcraft; second, the rule by kingcraft, and, if the masses evolved, the rule by the people themselves, or by democracy. At the time of Moses, Egypt had a monarchical form of government, and, therefore, the King was the supreme political power in the land. The Hierophants, or priests, were the custodians of the arts, sciences and religion. All instruction was in their hands and only the few were permitted to receive an education. For political reasons, such opportunities were not extended to the Jews; but, by reason of royal favor and influence, all educational doors were thrown open to Moses and he availed himself of these advantages, to the full extent granted to him, and, finally, became an initiate into the priestly caste. Among the most cherished branches of learning, possessed by the priesthood, was Magic. It was both the credential of their superiority and the source of their power. This magic was not of the higher order, which teaches the method of unifying the human with the Divine Consciousness, and the various uses of the Spiritual Forces of Nature, but it belonged to the lesser mysteries and was confined to the production of phenomena.

And then, as now, it was phenomena, not philosophy, which attracted, awed and convinced the masses.

The turning-point, in the career of Moses, according to the Scriptures, was his alleged experience at the mountain of Horeb, where, it is said, he met the Angel of the Lord. It is a matter of common knowledge that, below man, there is a descending scale of consciousnesses, from the mammoth to the mouse, and, lower still, are other varying scales. It is only logical to assume, therefore, that above man there is an ascending scale of Beings. In the old Jewish system of classification, such superior Intelligences were called Saints, Angels, Archangels, Cherubim, Seraphim, and Elohim.

An Angel is one who has learned all the lessons of life which can be learned on each of the seven worlds that constitute a planetary chain. It is one of the lesser Gods; one whom the Occultists designate as a Master.

All through sacred literature there are references to Angels' visits; and whenever one of these Beings appeared to a person, it meant that a crisis and a drastic change had come in that individual's life, as the biographies of Elizabeth, Mary, Peter, David, Elijah, Zacharias, Paul, Herod and others disclose.

Moses knew that it would make a great and lasting impression upon his people if they were

informed that he had been visited by a Celestial Being, and that they would give credence to his mission which they might otherwise withhold; for, according to tradition, such visitations were usually followed by stirring events that helped to shape the subsequent history of the world. Moses, therefore, announced that he had met the Angel of the Lord, at Horeb, and claimed Divine authorization for his mission.

All ancient, exoteric history is, more or less, erroneous, due to the ignorance, or intent, of the historians; and the more ancient the history the greater the falsification, or the prejudice. This must be apparent even to the most casual reader and thinker; for, no one would write contemporaneous history of his cruel, evil ruler when the life of the writer would be the price of the truth; and more ancient history could not be accurately written for lack of verifiable data.

When the history of any person, or event, is written by a sympathizer, or a sycophant, and there is no record to the contrary, one must use extra caution and judgment in accepting the narrative. It is only when an historical person, or event, is also described by opponents that one can approximate the truth.

The ancient historians of the Hebrew race were all Jews, writing, primarily, for Jews, and, therefore, only a one-sided view of their history is presented. But an effort seems to have been made to

accurately portray the character of Moses, as they understood it. According to the writer of Exodus, Moses was an enthusiastic reformer, but lacked the spirit of the martyr; he criticized, severely, the Egyptians and his own people, but could not stand the criticism of his followers; he was a man convinced of his own mission and, yet, was forever importuning his Lord to convince his people of it; an inspirer of physical prowess while possessing only the courage of the assassin; one commanding great influence at Court, but having no moral courage to exert it; impressed with his ordination, but unstable in his efforts to fulfil it; commanded his people to refrain from lying, and conspired with God to deceive Pharaoh; sometimes an able general and again committed incredible blunders; completely dominated his people, generally, but occasionally lost entire control of them; divinely inspired, and yet, blundered for forty years in crossing a land that should not have taken that number of months; controlled God's anger, and, over the same event, lost his own temper; as an organizer made mistakes, at critical times, but, with Jethro, formed a priestly order that has lasted to the present day.

Such inconceivable contradictions are attributed by the ancient records to this complex character. And yet, in spite of this description, there is a connecting thread of consistency running

through the history of Moses which carries the conviction that he was a leader of men, and superior to his contemporaries in knowledge and power. But it was manifestly impossible that any such contradictory character could have successfully performed the work which Moses did. It required strength, fearlessness, consistency, perseverance, self-control, experience and a great knowledge of human nature. That Moses had such knowledge, is disclosed by the laws which he formulated for his race; and it is only logical to assume that he possessed the other necessary attributes. He was not understood by his contemporaries, nor by his biographers; but the Jewish race has always reverenced him in its heart and has taken a grateful pride in him as a liberator —enjoying the fruit of his efforts more than realizing the source of his power.

The enigmatic character of Moses can only be made clear by occult records accessible, exclusively, to accepted students of esotericism. These records are impartial, accurate and of more than one kind. They consist first of the pictures in the aura of the world; for, like man, it has its own photosphere, and in it are photographed all man's creative thoughts that have matured into acts. These pictures are as accurate as any photograph, and, produced unconsciously to man, record not only his acts but his thoughts, motives and character; and in each man's photosphere is pictured

his personal history. Both of these are referred to in Daniel and in Revelation as "The Books of Judgment."

Then there are the written records prepared by unbiased observers—Occultists—who preserved their chronicles for the benefit of future students. When Plato visited Egypt and was fortunate enough to be admitted, as a student, under the Hierophants, he was shown esoteric records which the Egyptians claimed had been uninterruptedly kept for thousands of years, antedating the sinking of Atlantis. And there are other records, in Arabia, accessible to advanced students of Occultism, which give incidents, in Cosmic and mundane history, prior to anything the Egyptians had. And it was from this source that the Occultists drew their inspiration in the eighth century, when they caused schools to be established, in Arabia and in Spain, for the enlightenment of the world.

Atlantis was a large continent in the ocean between Europe and Africa on the east and the Americas on the west, and was divided into five great kingdoms. The reigning and the priestly classes, in each kingdom, were students of lesser Occultism and gave particular attention to hypnotism, mental suggestion and magic. They became very proficient in the use of these occult powers, but, because their characters were inferior to their mental accomplishments, they perverted

their powers and used them to dominate and exploit the masses.

All abuse of power, not alone on the physical plane, but on the mental plane also, in time, brings retribution. History records many cases where an exploited and enslaved class has risen, in uncontrolled fury, against its rulers and wreaked its vengeance upon them. But humanity has yet to learn that its misuse of occult forces brings, with certitude, its retribution.

In the readjustment of perverted occult forces there is frequently a repercussion upon the physical plane. And if the misuse has been continuous and general among a class, or a nation, then the repercussion is often cataclysmic in its nature.

The Occultists of a higher order, in Atlantis, knowing their Continent was imperilled by the mental practices of the ruling class and the depravity of the five nations, collected the cream of the race, and divided it into two groups. Those who lived in the western kingdoms went to Yucatan and Central America and laid there the foundations of a civilization that has passed away, leaving only fragments of their history carved on, now decaying, ruins.

The selected members of the second, and larger, group, journeyed east into northern Africa and, eventually, established the Egyptian nation. The leader of the latter exodus was a prominent priest of the middle kingdom, who had acquired a greater

proficiency in magic than his associates. He was a man of courage, determination and power. Like others of the priesthood, he had not used his power wisely at all times nor was his character admirable in many respects. His dominant characteristic was thirst for power, but he was wiser and better than most men of his period.

On account of the number involved, the time consumed, the distance covered, and its reflex action upon the affairs of the world, this was the greatest exodus of history. It required great diplomacy, on the part of the leader, to conduct the constantly increasing body of fugitives across a wide continent inhabited by people hostile to the movement. There was constant friction from without and from within. The continent was fairly well populated and the numerous towns and cities had to be avoided to get the requisite camping sites and supplies of food and water. Often camps were made on the same site for several successive seasons, in order to raise sufficient food supplies for further journeying. But the greatest trials came while the travellers were passing through the easternmost kingdom; there they were constantly harassed and finally threatened with slavery. But their able leader proved a successful general in fighting their enemies, and safely conducted the fugitives across the narrow peninsula connecting Atlantis with Africa. As the last of the pilgrims passed into the promised

land, the Continent of Atlantis was submerged; and this was the foundation of the story of the flood which has been preserved, in some form, by all nations—it was also the basis of the story of the Red Sea engulfing Pharaoh and his armies.

While it is true that these emigrants were the cream of the Atlantean race, it should be remembered that the thickness and richness of cream is dependent upon the quality of the milk, and there was little milk of human kindness in Atlantis. In fact, the people were so degenerate, the Occult records say, that the Planetary Spirits had almost determined to let the entire race be destroyed, bodies and souls, and to attempt the creation of a better race of men. But one of the Great Gods volunteered to assume the burden of redeeming the people, so far as it was possible to do. The others consented to His oblation, and, by selecting the best of the Atlanteans, for the seed of a higher civilization, He commenced His efforts in behalf of humanity.

This is not very complimentary to present humanity, when it is remembered that it is the reincarnation of the Atlanteans, but analysis of the present so-called civilization may give additional weight to the occult records referred to, as well as show how slowly men evolve in thousands of years.

The selection of this body of men, for preserva-

tion, gave rise to the tradition of a "chosen people," and, in sentiment, if not in actual terms, has been carefully cultivated by all subsequent nations.

As the itinerants journeyed through northwest Africa, they met a semi-barbaric, nomadic tribe, which they pressed into service as burden bearers, and this tribe, in time, became the Jewish race; and, were it not for similar incidents constantly repeated in history, it would seem almost incredible that men, who had fought for their own freedom, would, at the first opportunity, enslave others.

By reason of their numerical strength, their warlike training and their knowledge of the use of Occult Forces, it was easy for the escaped Atlanteans to hold in subjection the less developed Jews. The Atlantean leader, who, for convenience, will be called Moses, though that did not become his name until a subsequent incarnation, was able, by his knowledge of magic, to not only awe the Jews, but also to continue his authority over his own people.

During the balance of the great Exodus, the evolutionary position of the Jews was similar to that of the negro in America, prior to his enfranchisement. The close association of an inferior race, with a superior one, always quickens the evolution of the lower but debases the higher; and where the association is that of master and slave, grave in-

dividual wrongs frequently arise which further entangle the threads of destiny.

One of the chief defects in the character of humanity is the desire to "get something for nothing"; and every man, through self-examination, can gauge his own evolutionary growth by finding out how far that human weakness has been supplanted, in him, by a sense of justice—by the desire to make reciprocity a rule in his life.

Slavery, either physical or industrial, is the result of a national effort to "get something for nothing"; and slavery always engenders compensatory consequences. The Law of Equilibrium manifests ethically, as compensation, and mankind learns this truth slowly, as the history of the United States testifies.

The Pilgrim Fathers came to America to gain their liberty. An unfriendly climate and a barren soil made living precarious for New Englanders, and, as soon as was possible, they turned to trade. It was not long before some of them became slave hunters, traders and importers.

The friendly soil and climate of the south Atlantic States developed a social, intellectual and leisure class, who looked to mother earth for sustenance and wealth. The natures of the Southerners, in conjunction with the nature of their soil, produced a market for slaves. The existence of the economic conditions, North and South, again created slavery; and the fratricidal war

in the States was not the only compensation which the nation had to make for its error—costly as that war had been. The manhood and womanhood, of the South, had been lowered by its "something for nothing" policy, and, when thrown upon its own endeavors, required a generation to revive. The foundation of the corruption of American political life was laid in war time and in the decade following. Wealth made, directly and indirectly, through slavery and its resultant war, went into new avenues and became the foundation of an industrial slavery as vicious as the preceding one had been.

Greed is never cured by gluttony, but by starvation; and, as the cure has never yet been tried, the fallacious circle still repeats itself. But, many wrongs never made a right, and, as the Atlantean civilization was destroyed by slavery, so, in some manner, must perish the vaunted, but false, civilization of the twentieth century.

But it is not only nationally and internationally that people suffer for their greed and sequential economic errors, but the Law of Compensation works also in individual cases. The occult records show that in almost every case, negro outrages, so common in former years, in all the States of the Union, were not alone due to the animal impulse of the black men, but were also due to the fact that the violated white person, in a prior life, had either enslaved the offending

black man—tearing him from his African home and family—or had inflicted a similar cruelty upon him when he was enslaved. And it is further known to Occultists, that many of the men who have been leaders of the negroes were, formerly, white men who were compelled to incarnate in black bodies to suffer the sorrows of slavery, which they, themselves, had instituted; and to help the colored race upward in its evolution, as compensation for former wrongs done to it.

Nor must it be forgotten that industrial slavery is but another phase of the same question, and that equitable adjustment is made, periodically, by the Law of Compensation in every such case—as the former history of France and the more recent history of Russia and of Europe so eloquently testify.

America is merely cited as an example of the compensation which follows slavery, because the event is of such comparatively recent date: but the same law applied to all people and nations, where similar conditions existed, as was anciently illustrated in the case of the Jews and the Atlanteans.

When seventy years had passed, after the beginning of their exodus, the Atlanteans arrived at the Red Sea, and but few individuals, who started, ever reached the "Promised Land." Moses was among those who failed to finish the journey, but,

before excarnating, he had organized a strong army and had established a permanent priesthood. He had also formulated laws which governed the Egyptians until the wills of the later Kings superseded them.

At the end of their journey, the Jews were not released; but, as both masters and slaves increased in numbers, they were held in a more restricted slavery and their burdens became heavier as the years rolled by. Continuously their prayers for freedom ascended to the Gods, and then, once more, the wheel of rebirth revolved and brought back, into earth life, the original participants in the exodus from Atlantis—the weaker egos once more incarnated in Jewish bodies, the stronger as offspring of the dominant Egyptians.

In time all desires are fulfilled; but Divine Justice, in order to give the Jews the liberty they craved, had to raise up a leader for the new exodus. As Moses had enslaved the Jews, he was required, by the Law of Compensation, to incarnate as the son of a Jewish slave to make restitution, by enfranchising those whom he had wronged in his prior incarnation. His education at Pharaoh's Court revived his prior knowledge and power and his old ambition for leadership again dominated him. He had all the latent qualifications and the experiences to enable him to conduct a second exodus. As an adopted son of Pharaoh's daughter, his ambition to rule could not be grati-

fied and it naturally sought expression elsewhere. The slave blood, within him, suggested the most logical plan and he set himself about preparing for his new mission, since a long and careful preparation was necessary for so great an undertaking.

The occidental conception of a genius is unfortunate for it is both misleading and detrimental. To say an individual has uncommon power of intellect, because of heredity, or a gift from God, is to make a precocious, but vain person, especially a child, feel that he has been endowed with a mental aptitude that does not require self-effort to develop. He considers his ability a "gift" and, possessing what he has not earned, he neglects his native ability and acquires the habit of craving something else for nothing.

The Occult view is that a genius is a person who has a natural aptitude along any line of study, or endeavor, because he has acquired it, by hard work, in a prior incarnation; that God does not unjustly shower talents on one person which He, unfairly, denies to another—but that all ability is self-acquired through effort in some life.

No effort is ever lost, and the plodder of today may, with confidence, look to the tomorrow knowing that his unfulfilled ambitions will surely be realized. Moses knew this occult truth and shaped his life accordingly. His accomplish-

ments, therefore, were many and consistent and have excited the admiration of the world. He was pre-eminent as a maker and a codifier of laws; and while it is true that they were formulated for his own time and people, yet, by reason of their excellence, some of his laws are as applicable to the twentieth century as they were to his own period. And this is true because many of them are based upon ethical principles and, consequently, cannot die. It is often hard to distinguish just where the civic regulations cease and the moral mandate commences, so nicely blended are the political decrees with natural law.

During their years of slavery, the Jews had been largely influenced by the exoteric religion of their masters; and had lost—if they ever possessed—all esotericism. From his great knowledge of men and of morals, Moses formulated a religion, for his followers, which was adapted to their comprehension and yet, was infinitely superior and more elevating than that which they possessed. But, to the priesthood which he established, he gave his knowledge of magic and such little esotericism as he knew—which, in later times, became the basis of the Cabala.

As an organizer and builder of State, Moses was unsurpassed, for he took a disorganized, hopeless and helpless race of slaves and welded them into a nation. His task was no easy one, because the Egyptians looked askance at him

for his activity among the Jews; and his own people distrusted him because of his aristocratic environment and friends. He, therefore, left the Court and proceeded to the wilderness where he became a herdsman, and, in the long hours of his watch, he practised concentration, perfected his plans and made himself proficient in his old art of magic.

As in his previous life he had awed the Jews through his magical power, he determined to use it again to dominate them. It was a part of both kingcraft and priestcraft—which he had well learned in more than one life—to claim vicegerency under Almighty God, in order to receive the reverence and obedience of the masses. And so he adopted this simple method in his work, and, because of his ability to produce phenomena, his claim was easily established. Whenever he saw his authority waning, he resorted to the old expedient of calling upon God, publicly, to reaffirm the divine right of chosen leaders. And when the Jews became restless, or rebellious, Moses threatened them with the anger of Jehovah, and thus ruled them through their fears. He was a martinet, with his own people, and a despotic conqueror of others.

Through his influence at Court and his magic, he succeeded, finally, in getting the second exodus started, but the Occult records do not coincide with the Biblical ones as to this second emigra-

tion. The Jewish historians drew largely upon their imaginations in writing their anabasis; they filched the legends of the first exodus and attributed them to the second—just as they appropriated and mutilated the Chaldean records to form their Genesis.

Moses, himself, deceived his people about many of his so-called miraculous experiences, that are reported in the Bible as having happened to him in the mountains and at the Court of Pharaoh; and these tales, being believed, passed as historical facts. There was no question about his ability as a leader, an organizer, a law-giver, a nation builder, a religion maker and a magician. Nor was there any doubt about his defects of character, as both the exoteric and esoteric records disclose. But the latter reveal the fact that when Moses left his followers, on their journey, he crept away and died, like a wounded animal, alone in the mountains, leaving the younger priests to paint his transfiguration.

As a further study in the Law of Compensation, the second exodus is fascinating in its illumination of subsequent history. Moses and his followers believed that they were the chosen people of the Almighty, and that everything upon the earth should be given to them—that if what they desired were not given, then it should be taken. Acting upon this aggressive and acquisitive racial trait, formulated into a religious belief, they

commenced with despoiling the Egyptians and continued it with all the tribes of people which they contacted throughout their itinerancy from Egypt to Canaan, and under their Judges and Kings.

It is not necessary to resort to occult history to confirm these facts, as the Jewish records disclose them. They also narrate the facts that the Jews contacted many tribes and nations in their journeyings, who were barbarians and inferior in every way to themselves. Many of these tribes, the Jews wantonly warred upon because of the difference in their religious belief. Many entire tribes were annihilated without cause, through mere blood lust and greed. Throughout the greater part of the Arine Age, or for two thousand years before Christ, the Jews were a dominant, aggressive, tyrannical, political power. During the Piscine Age, or the two thousand years since the time of Christ, the Jews have been a race, rather than a nation, a despoiled and persecuted people in many countries.

To most thinking people it is not an adequate explanation of the status of the Jew, during Christian times, to attribute it to the alleged crucifixion of the Nazarene by a Jewish mob inflamed by the priests. The Occultist would say that the despoiling of the Jews, throughout Europe, was due to the fact that the ancient Hebrews, reincarnated, had again met with those egos whom

they despoiled in ancient days and were making unwilling compensation to them. And that the massacres of the Jews in Russia, in recent years, and throughout the world in Christian(?) times, were done by the same egos, again incarnated, who were mercilessly slaughtered by the Jews during the rule of their Judges and Kings.

Thus are men tied together by their thoughts and acts, and it is not merely a code of ethics but a truth founded on natural law, which the greatest of the Jews enunciated when he said: "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

CHAPTER SIX

SOUL SLAVERY

In the first Chapter of Genesis, paragraph twenty-sixth, of King James' version of the Scriptures, it says:

"And God said: Let us make man in our image and after our likeness." In the twenty-seventh paragraph of the same Chapter, is written:

"And God created man in his own image. In the image of God created he him." But the second Chapter, the seventh paragraph, gives a few more details concerning man's creation. Here it says:

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul."

These disjointed statements in Genesis give all the information the Scripture has to offer concerning the origin of man; and, to the thinker, it is most unsatisfactory. For primitive man, who knew nothing and cared nothing about his parents, or possibilities, this Biblical Mother Goose story may have been satisfying; but, for man of the present age, to expect him to accept, as truth, the Biblical description of his origin is not only impossible but is ridiculous, and he must look elsewhere for the knowledge he craves.

In the year 1859 Darwin presented to the world his theories concerning man's origin, which some thinkers considered plausible, while others laughed at them as absurdities. And it is humiliating for a self-respecting man to be made to believe that he, the masterpiece of all creation, either ascended, or descended, from an ancestral ape. It must have been with internal shivers, that Charles Robert Darwin stood before a monkey cage in some English zoo and tried to recognize, in the chattering, performing creatures before him, some of his own characteristics. And, many times, he must have turned away sad and unsatisfied before he, himself, finally accepted, as truths, his own theories concerning the unsolved problem of his own origin.

The Occultist says, the description given in Genesis of man's creation is symbolic, should not be accepted literally; and offers a somewhat different explanation, with amplifications, that may cast further light upon the Biblical story, and also upon the Darwinian theories. The Occultist says man's physical body, and lower mind, were produced from the earth, in as much as the animating life principle came upward through the mineral, vegetable and animal forms. That it was not created in a day, as the Biblical story implies, but was ages in the process of evolvement. That the "God," spoken of in the first Chapter of Genesis, is the Universal Consciousness who made the plans

for man's creation; and the "Lord Gods" referred to in the second Chapter of Genesis, were the individualized, Creative Gods who executed God's plans. The Creative Gods obeyed the command of God—Universal Consciousness—in preparing the human-animal bodies for higher, subjective minds to use. And when the "Lord Gods," of Genesis, "breathed into the nostrils," of animal man, "the breath of life," he "became a living soul," because, in accordance with the wills of the "Lord Gods," the higher, subjective minds came then and incarnated in those human-animal bodies.

The subjective minds, like the Creative Gods, were ovoids in form and had been created in the image and likeness of their Creators; but when they took possession of the human-animal forms they assumed the shapes of those forms, as jelly assumes the form of the mould into which it is poured.

Those were strange experiences into which the subjective minds were forced, by the Creative Gods, and were as different from what they had ever before known as night is different from day. To put those infant, subjective minds among the lower animals, was like sending helpless children into a wilderness infested by savages, for those infant minds were innocent and ignorant, and met with the same fate that ignorance and innocence always meet, when they come into contact with grossness and brutality. They became enslaved

by those whom they came to help, and it was then that Soul Slavery began upon this earth, when animal minds enslaved subjective minds and made them subservient to their wills. And, as those subjective minds, or Sons of God, sank deeper into the material experiences of earth life, with their animal bodies and animal minds, they gradually forgot their divine origin, and their former states of happiness, and, like the animals they had espoused, they also became controlled by the throbbing, burning emotions with which the animal minds were filled.

But, in the heart of every Son of God, was left a longing for better conditions. Vaguely, at times, he seemed to realize that there was something he had lost and wondered what it was. Sometimes he could almost remember something of a former state, when harmony had prevailed with him; and then, storms of emotions swept over him and again he forgot, yielded to his animal desires and sank lower into the selfish gratification of them.

After a time it was only on rare occasions that man yielded to a reminiscent mood, that seemed to take him back in sub-conscious memory to other days of peace. Usually it was after a tragedy; and, while suffering from the reaction following it, or, in the stillness of a night when he was alone with that strange, weird something he could not see but sometimes could feel, he turned his thoughts backward and tried to remember what

it was, that he once had, that had now departed. And, after many reminiscences and disappointments the thought came that it was happiness he had lost, and it was happiness he must find again. And when the subjective minds, or Sons of God, had finally reached the bottom of the pit of physical and mental misery, into which they sank after becoming enslaved by their animal minds, they began to struggle upward dragging those animal minds with them, and with, seemingly, nothing but hope to help them on.

That the desire is strongly implanted in the human-animal soul to know something about itself, is shown by almost the first questions a child asks when it begins to think and to speak coherently. It looks earnestly and inquiringly into the face of its nurse and asks: "Where did I come from, and how did I come here?"

It is the cry of the soul trying to remember its origin; and, as the child grows to maturity, that same question, many times unsatisfactorily answered, burns in its heart and springs to its lips. And it is really nothing but ignorance, concerning his origin, that has caused man's submission to the bondage, either mental or physical, that has chained him to a limiting environment.

To most persons, the word slavery brings only the mental picture of men and women who are giving, to other individuals, the services of their physical bodies without remuneration. This is but

one, and the lightest, of all forms of slavery; since, sometimes, the soul of one, whose body is in bondage, is free to gain the spiritual happiness that all evolving souls earnestly crave.

Could all industrial slaves but realize that they are Sons of God and have the right and innate power to become the equals intellectually, financially and spiritually of any other Son of God, slavery would soon be ended, and there would come a pleasanter relationship between the classes and the masses. It is the animal nature, preponderating in man, that makes him feel contempt for anything that cringes in fear before him, or submits tremblingly to his unreasonable demands. And it is the animal nature in the trembling slave that makes him hate and wish to kill the man who despises and enslaves him. But the recognition of the Sons of God, by each other, and the willingness of each to give to every other Son of God his divine and human rights, without question, or delay, would not alone end industrial slavery, but would build a commonwealth that would take man forever out of these unhappy, economic conditions and give to him the freedom and happiness he craves.

But there are aspects of slavery other than that of economic bondage. There is slavery that binds the souls as well as the bodies of men and prevents them from evolving. And many of these aspects are so subtile, and yet so strong, that they

are submitted to with pathetic muteness by the enslaved—who sometimes does not know that he is bound. It is sometimes the man who fears the criticism or ridicule of his friends. He would like to have a rose-covered cottage in the suburbs and take the time to read the books he likes. He thinks of how pleasant it would be to have a home with three servants, instead of twelve, and to spend some of his evenings alone with his family; but he fears to make the change lest his social position be jeopardized, and his business associates think him financially embarrassed. So, he continues to keep his town house and sends his wife away for a portion of each year. He is tired and sick of fashionable dinners and late hours at the club and cards and wine. He longs to be free from them all, but is so enslaved by the fear of public opinion, that he continues his mad rush for money, to keep up with his enormous expenses, and to go the pace with other men—who, perhaps, are as tired of him as he is of them. He becomes irritable, pessimistic and cynical; is never satisfied, is most unhappy and thinks he would gladly exchange places with the janitor of his office building, whom he believes has not a care in the world. But he is mistaken. The janitor is also a slave—not to public opinion, because the public does not know that he exists—but to his habits.

He cannot begin his day's work until he has had his coffee and his pipe. When he wakes and rises

from his bed, his head aches and he is miserably ill. His face is deadly white and his nerves are jerky and uncontrolled. And if his coffee is delayed, or not just right when served, he becomes furious and behaves like an enraged animal. He, a Son of God, is completely submerged in his animal nature and growls like a beast, enslaved by the desires of his body and animal mind. But, after he has had his coffee and a smoke, he calmly leans back in his chair and thanks the Lord that he is not the slave to habit that his next-door neighbor is, who cannot get his whisky, since prohibition has been enforced, and is half mad with desire for alcoholic drinks.

The spiritual happiness of that Son of God is dancing so far ahead of him there is very little possibility of his catching up with it in this life, unless, through some tremendous awakening to his actual enslaved condition, the God part of him should rise, assert its power over its animal nature and refuse to be longer enslaved.

There are persons who are enslaved by mistaken ideas of duty. For example: There is the devoted mother who faithfully and cheerfully waits upon and gratifies the whims of her pretty daughter. Because that mother gave birth to the beautiful body of that Daughter of God and gave her an opportunity to incarnate in this world, and to continue with her evolvement here, that mother feels absolute responsibility for the comfort and pleas-

ure of her child. Because she is not able to keep a maid to serve her daughter, so she may have nothing to do, the mother takes that menial position herself. She denies herself matinées and operas that her daughter may have more matinées and more operas. She wears old clothes that daughter may have new ones.

The daughter's selfish animal nature takes everything her enslaved mother has to give, demands more and storms because she cannot get what she wants; and both of those Daughters of God are hindered in their evolvement and their attainment of spiritual happiness, because of the mother's enslavement to a false sense of duty toward her child.

It is only about one hundred and forty years since the signers of the Declaration of Independence wrote that all men had the inalienable right to live, to be free and to engage in the pursuit of happiness. The fact that those Sons of God placed freedom, from governmental tyranny, before the possibility of any man's engaging in the pursuit of happiness, showed that even they had a glimmer of the great truth that freedom from slavery must come before even a civic or a national happiness can be gained.

When the slavery of the black men, in the South, was abolished some persons believed that all slavery in the United States was ended; but they were mistaken, for a slavery, greater and more cruel

than anything suffered by the black men, has been for years, and is now, in existence in every large city in this country.

There are animal men and women who still traffic with the bodies of ignorant girls and women; who gain possession of them, sometimes by deception and sometimes by physical force, and then degrade them to a state of debasement that ruins their souls as well as their bodies. For, in many instances, the white slaves sink to such states of depravity that they never can find their way back to happiness. And sometimes they fall so low that the subjective mind gives up the battle and leaves its animal mind and human-animal body to continue on to ultimate destruction.

Then there are persons enslaved by their belief in disease and their fear of death. And those Sons and Daughters of God become so helpless through their slavish fears that sometimes they dare not leave the hospital or sanitarium presided over by their adored physician or surgeon, lest they lose their lives in consequence.

And many unscrupulous, animal-minded physicians take advantage of those helpless, hopeless, spineless creatures and create a life-long bondage for them by giving a false diagnosis of their conditions. Sometimes such diagnoses are given ignorantly and sometimes wilfully, with the intention of keeping their patients contributing to their physician's financial needs. But whether igno-

rantly or wilfully done the results are the same and the sufferers are enslaved.

It is a large-minded, progressive man who stops a portion of his own income by telling the truth to a fear enslaved patient, when he knows that patient is willing to give him anything he asks, if he will but keep him for a few more years on this side of the Divide, that lies between him and the Great Unknown. But sometimes a man does stand forth, from among his medical colleagues, who will not use his influence to enslave his patients. Such a man is a Son of God who has conquered his own animal nature and has made it subservient to his will. There are not many of these men but there are a few.

Then there are souls who are enslaved by their religious beliefs. Because they have been told that their only hope for peace and happiness hereafter is through the Church and the efforts of the priests, they become the slaves of Churchianity and sometimes contribute everything they can live without, to the Church. They spend all their time preparing for death and go through life unconscious of the happiness to be had here—for the taking. They fear God, the Devil and Death and suffer the agonies of a mental Hell, on earth, while trying to escape a subjective Hell hereafter. And since it is an immutable law that what one thinks most about, one draws to oneself, in abundance, those Sons of God who think of nothing but

death and Hell, will be a long time coming into spiritual happiness, unless they change their mode of thinking.

And after all the varied and varying experiences; and after all the suffering and striving of souls, through the different states of consciousness, the question sometimes arises:

"What does a soul actually receive at the end of its evolutionary journey—if there is an end—to compensate it for all its efforts and the pain that came through its evolvement?"

The Occultist says: There are no rewards of merit from God, or Gods; but there are results, to be gained, and the greatest of these is spiritual happiness which comes to the soul who has broken its last limiting fetter of ignorance, and is no longer enslaved by thoughts, or things.

That the mother of spiritual happiness is Omniscience and its father is Omnipotence. It is from the union of these two aspects of the finest essences of the Great Universal Consciousness, manifesting in the individual soul, that spiritual happiness is born. That with the birth of this kind of happiness comes absolute freedom from all limitations; and the glorified soul who possesses it, is no longer confined to one, or to many worlds, but its home is the Universe and its companions are the Gods.

CHAPTER SEVEN

STRAY LEAVES OF OCCULT HISTORY

It is extremely difficult, if not impossible, for an uninitiated person to know the facts about the Occult movement; and the word "uninitiated," is used in its mystical sense, meaning one who has not had conferred upon him the rite of initiation—one who has not received the more exalted, esoteric teachings, and who has not gained access to Occult records.

Most of the history of Occultism has been written by uninitiated persons, secretly or admittedly antagonistic to esotericism; and, therefore, the world has received a wrong impression concerning it and holds a wrong conception of the Occultists who have presented the philosophy to the public, at intervals, during the Piscine Age, now rapidly drawing to a close.

Such histories and biographies, as are extant, are mainly interesting as showing the persistency of Occult thought; for there never has been a time when there were not competent teachers, of Occultism, to instruct the people of each age, according to their capacity to receive esoteric truths. The teachings have often become creed-

encumbered, or perverted, by means of misconception; but, even in their garbled forms, lies hidden the key to freedom.

In this Chapter will be given a few stray leaves of Occult history in the Occident, during the Christian period, so connected as to form a thumb nail, but accurate, sketch of the subject.

As man has a certain definite length of life—though some men may fall below, or exceed, the average—so do nations have their cycles of incarnation. It may be stated, as a general law, that each leading nation is born, matures, grows old and dies within the time it takes the sun, through the precession of the equinoxes, to pass through one sign of the Zodiac—or a little more than two thousand years.

It is also a noticeable, historical fact that the life of a nation is coincident with its dominant religion; for "the letter killeth, but the spirit giveth life," to men and nations.

About the year A.D. 1, or the end of the Arine Age, the entire religious and political life of the Western World was changing. Rome had been successful in campaign after campaign and had become the dominant power of the world. In the realm of religion, the old philosophies were breaking down. The Greek Gods were dead, or reincarnated into Roman Deities. Jupiter was, as a matter of form, supreme, but played as unimportant a part in the love and lives of the people

then as Jehovah does today. Even in the slow and tenacious Orient, Brahminism was yielding to the propaganda of Buddhism. In Palestine, numerous attempts had been made, unsuccessfully, to revitalize the Jewish religion and to break the hold of priestcraft on the people.

Formalism and dogmatism had superseded mysticism, throughout the Occident, except in Ephesus where spirituality was kept alive in the temple of Artemis; and in Eleusis where truths were taught the elect in the Mysteries.

In Judea the Essenes had also preserved esotericism for the world. That sect was, by practice, ascetic and required a strict conformity to its rigid rules before it accepted any one as a probationer.

According to the Occult records and to the traditions of Christianity, Joseph and Mary belonged to this sect and Jesus, Himself, in early youth, became a neophyte in the order of the Essenes. As all Occultists had done prior to His time and as so many have done since, Jesus taught both exoterically and esoterically: exoterically to the masses whom He instructed in parables and in symbols, those being comprehensible to their intelligence; esoterically to those who had developed further in their evolution and were capable of receiving higher truths. His mission was, primarily, the reformation of the Jews; to tear from Judaism all the encumbering thoughts that had

gathered around it since the preceding prophet had attempted to revive spirituality.

Jesus knew, as did all the esotericists of His time, that Rome would continue to be the dominant nation of the world for a while, and that a great truth accepted there, would react upon the Roman nation and, through it, reach the entire Occident. And so He took upon Himself the mission of bringing to the Western World a knowledge of the ancient truths. After He had performed His mission and had retired to an Occultists' retreat, His brother James became the visible head of the movement.

James, and some of Jesus' disciples, remained in Jerusalem and directed a propaganda from there until James was killed, at the instance of the Jewish priesthood, and most of the disciples and their associates suffered the usual fate of pioneers.

Peter left Jerusalem and went immediately to Rome to carry on the work, believing that once the esotericism of Jesus was established, in Rome, it would necessarily spread to every part of the world, and there he took up his mission. He formed a strong Church; strong, numerically, considering the radical departure from the Roman beliefs of the time; and he paid, with his life, for the effort he made in behalf of Christianity.

The Roman Church that Peter established was rather Essenean, in character, being largely based upon the tenets of that order. The movement was

opposed by the political powers of Rome who stood behind the temples of the ancient gods; and the early Christian Occultists found it necessary to meet in secret in the catacombs. The teachings of the young Church were philosophic and ethical, rather than concerning the power which comes from a knowledge of philosophy. The appeal was made more particularly to the lower classes of Rome, because Peter was under the impression that the stronger egos were incarnated in them. In each period of history groups of egos incarnate in different strata of society, according to the karma made in their past lives. Jesus did not seek the patricians of Judea, but appealed to the humble people because, at that time, the more progressive egos, in that part of the world, were incarnating in that class. The same was not true in Rome, and therein lay Peter's tactical mistake.

John the Evangelist, after leaving Jerusalem, went into Asia Minor and there found a receptive soil. He was able to teach more esotericism than had the other disciples because, for a long time, the oriental mind had been contemplative, thoughtful and receptive to higher truths. The people in Asia Minor were natural mystics and John made many converts in that country. Finally, he deemed it expedient to establish, according to the ancient usages of that country, a secret Order rather than a public Church, leaving

the members of the Order to teach the masses as they went about as itinerant preachers.

The real growth of Christianity in the Occident commenced with the conversion of Paul who saw the emotional side of it. He did not grasp the esoteric side of the movement but was a great evangelist. He was finally called back to Jerusalem and was shown that he had not an insight into the true mysteries, as had been taught by the Nazarene Occultist, and was sent to Ephesus for the purpose of studying them. Ephesus had been the headquarters for Occultism for many years, prior to the Christian era, and it was the last place where esotericism stood against the exotericism of Christianity. Paul was required to remain in Ephesus for three years to complete his studies of real Christianity.

The priests of the temple of Artemis—mistakenly identified with the Italian Diana—were all initiates. They were miracle workers and were custodians of the mysteries until the sixth century of this era; and from all over the world, students who desire a greater and a truer knowledge, went to Ephesus for the purpose of enlightenment. Three times was the great temple destroyed and three times reared again, and within those sacred walls were taught liberating truths. The temple influence was felt by all the inhabitants of the city; and in time supplemental schools of philosophy were established there.

The most prominent of these schools—from the first to the third centuries—was that founded by Apollonius of Tyana. He was an initiate in the same Brotherhood as Jesus, and when the latter commenced His teachings, Apollonius assisted by going from place to place preparing the people to receive the new truths. He, too, was a wonder worker and duplicated most of the miracles done by Jesus. After he had thus assisted the Christian movement, he went to Ephesus and established an esoteric school. And it was to this school that Paul was sent for the purpose of learning something about the soul of the religion he advocated. But he was not an apt scholar and made but little progress in Occultism, which was a most unfortunate thing for Christianity, as it was converted into Paulism—a crude mythology very far removed from the teachings of the Nazarene.

With the fall of Jerusalem in the year A.D. 70, the Christian Church there was disrupted and its members scattered broadcast. But it had done good work and many souls were considerably advanced in their evolution by reason of its brief existence. Among the initiates of the early Church was one Simeon-ben-Jochai, who lived early in the second century. After reaching enlightenment, he determined to attempt the work in which his Master had been unsuccessful, and rejoined the Jewish Church with the hope of reforming it. His efforts were practically effective,

for he wrote the mystic dissertation which was the basis for the Zohar, and this preserved esotericism for almost a thousand years—to all within that Church who were capable of comprehending it.

Moses-ben-Levi in the thirteenth century, amplified the teachings of his master, Simeon-ben-Jochai, and thus expanded the work and extended its influence for several more centuries—for, during the Middle Ages, there were quite a number of true Mystics with the Jewish Church. The teachings of both the Rabbis, referred to, were largely confined to the philosophy of mysticism and did but little more than touch upon the force aspect of the subject.

After Antioch ceased to be the literary and intellectual center of the world, that pre-eminence passed to Alexandria, and the Christian Occultists were naturally attracted there, as were the representatives of all other schools of philosophy.

John, the Evangelist, was, perhaps, the greatest of the early Christian Occultists in Alexandria. His teachings were subsequently embodied in the Fourth Gospel—the only "orthodox" mysticism left to Christianity, except a few obscure passages in the other three gospels.

It was comparatively easy for the Alexandrian Christians, in the first century, to harmonize their philosophy with the Platonic and Gnostic Schools which exercised great influence at the

time—for the basic principles of the three schools were identical. But in the second century, dogma began to creep into Eastern Christianity, and gradually to crowd out reason and esotericism. So marked did this innovation become that Valentinus, about A.D. 160, felt it necessary to resign from the formal Christian movement in order to preserve the esotericism of the Master; and he established a school of Christian Occultism.

Valentinus was one of the Illuminati of the early Christian movement and without his aid, the Church found it difficult to make converts, or successfully to contend against the other philosophic schools; therefore, it yielded temporarily to his greater wisdom and suppressed dogma to induce him to return to the Church.

But, ignorance, like a noxious weed, grows fast and no sooner was Valentinus safely within the fold of the Church, than dogma again asserted itself and once more he was compelled to withdraw from the movement. Then the same concessions were made to him as before and again he took charge of the organization. But, finding it impossible to work with the cruder and more materialistic minds, who were being attracted to Christianity, Valentinus, for the third and final time, abandoned the association.

The Christian Church was fast losing ground because the doctrinal factions that had been within it from the beginning were increasing enormously;

and so to unify the Church Basilides, in the second century, attempted to give to the world the occultism of Jesus. Basilides was a disciple of Matthew and later a student under Glaucus, who was Peter's esoteric pupil, and from these two sources he was able to gather all the private teachings which the great Master had given collectively to His disciples.

In order that there should not, in the future, be further contention, as to the exact teachings of Jesus, Basilides wrote twenty-four volumes of "Interpretation of the Gospels." These were the most authentic, extant teachings of the Nazarene and helped to unify the Church for a time, though the growing mythology of Christianity was constantly attracting the minds of the masses and repelling those of the mystics.

Unfortunately for the Christian Church and for the world, about A.D. 264-340, Eusebius of Cæsarea, a leading politician and bishop in the Church, wrote an untruthful "Ecclesiastical History," from a dogmatic and exoteric standpoint. By reason of his influence with Constantine and his political hold upon the Church—which, by that time, had become as much a political as a religious organization—Eusebius succeeded in having destroyed most of the books which did not agree with his inaccurate productions. Under this ban the works of Basilides were destroyed and only here and there are found a few scattered leaves.

In the latter portion of the second century, Ammonius Saccas attempted to bring back to the Church the esotericism of Jesus, and failing in that, he left the organization and founded the Neo-Platonic School of Philaletheians, or "lovers of truth." He was known as Theodidakatos, the "God-taught," and was an initiate in Occultism. As an organization, his school only lasted about one hundred years but his teachings and his influence have persisted throughout the centuries of Piscine darkness even unto the present day.

Origen was, perhaps, the most noted of the ancient pupils of Saccas. He went into the Christian Church, as so many Occultists have done prior to and since his time, to see if it could not be stripped of its dogma and once more be vitalized by truth. He became a prominent writer and teacher and one of the "Fathers" of the organization. But the glamor and the fables of the Church appealed to the members more than the truth did, and his work was only partially successful. Because of his knowledge of esotericism, he was able to contend successfully against the other philosophic schools of Alexandria, and his work and words were reflected into the Western Church and began to attract the more intellectual portion of Rome, who, until that time, had held aloof from the movement. But, great as his influence was, that of ignorance was greater and

very soon truth was once more encrusted with creed.

A less known but nevertheless powerful interest was being exerted at this time in the far Orient. One Maoi, who had become an esoteric Christian, took possession of the schools founded by John, the Evangelist, and, through them, gave to the Orient "the mysteries of the Kingdom of God," as revealed by the Nazarene Master. The Orient was prepared for these teachings because of the preliminary work done by the disciples of Gautama Buddha. In the prior six centuries, Buddhism had become much corrupted by formalism and by the pessimism of its priests, and, while the way to a delivery from rebirth was pointed out to the devout student, it only ended in annihilation.

Immortality was indeed a new revelation to the oriental scholar of the mysteries, and was refreshing to him as rain to a parched land. The new doctrine of persistent individualism gained the adherence of the most advanced scholars. Lodges of the Christian Brotherhood were formed, through the Orient, and persisted well into the thirteenth century, greatly influencing religious thought.

About A.D. 300 the personality of Jesus, in the minds of His followers, had eclipsed His teachings; and around that personality, grew a mythology as gross as that which enshrouded the dying

and dead gods of Rome. At this time the philosophic controversies, in Alexandria, were at their height and were carried on, not only between the various schools but also in factions within each school. One of the more learned Christian priests, Arius, about A.D. 318 entered into open debate with his superior, the Bishop of Alexandria, over the personality of Jesus, and this debate grew into such proportions as to split the entire Christian movement, East and West, into two sects, the Arians and the Trinitarians.

It was the object of Arius to try to save the Church from the false belief in the childlike fables, which, not only the masses, but the priesthood had accepted; and in their places to once more substitute esotericism. He declared that Jesus was created and was not self-existent; that He was not immutable nor impeccable; that He was not the Logos, or "Word," and that the Scriptures attributed that name to Him as they do to other created minds.

He expanded the Occult Philosophy of the Logos, which was well known to and accepted by all the learned schools of that day, and all the ignorant, orthodox bishops sided against him while the enlightened minority gave allegiance to his teachings—more particularly the priests than the bishops. So bitter did the controversy rage in Rome and in Alexandria, that finally Constantine the Emperor, who for political reasons had

adopted Christianity, convoked the Council of Nice to pass upon the disputed question.

Every one familiar with Gibbon's "History of the Decline and Fall of the Roman Empire," knows the intellectual and spiritual qualifications of the delegate to that Council—and it was a foregone conclusion that Arius, and those who stood with him, should be banished from the Church.

"Once to every man and nation comes the moment
to decide,
In the strife of Truth with falsehood, for the
good or evil side;
Some great cause, God's new Messiah, offering
each the bloom or blight,
Parts the goats upon the left hand and the sheep
upon the right.
And the choice goes by forever 'twixt that
darkness and that light."

At the Council of Nice, A.D. 325, Christianity died and Churchianity was born. But truth can never die, and while it was true that the ignorant and materialistic men, who thenceforth dominated the Church, were unable to give further esotericism to the people, yet the students of Occultism, within the Church, began to form secret Brotherhoods, within the exoteric body, and continued to study the mysteries that Jesus had taught.

From the fourth to the eighth century of this

era, Esotericism or Occultism, for the words are synonymous, was preserved to the Occident by these Mystic Orders. Members of a Brotherhood sometimes got control of a property and then, secretly, sent word to known students within the Church to come to a designated monastery and receive the ancient teachings; and the real seeker for truth was glad to avail himself of such an opportunity.

Judas was not only an individual but also a type, and within these Brotherhoods in the eighth century, were members who became envious of the greater knowledge and power of their superiors; and these traitors, to truth, finally revealed to the exoteric heads of the Church, the existence of the secret societies, and that they were teaching contrary to the accepted dogmas of the Church of Rome. In consequence of these revelations, an effort was made to entirely uproot all esotericism within the Church. Monastery after monastery fell before the accusers. Many members of the Brotherhoods were taken to Rome and condemned as heretics and were dutifully burned, or hanged. So thorough was the investigation and severe the condemnation, that the remaining esotericists, within the Church, left it. Some fled to the mountains where they established Occult Retreats, while others went to Arabia. Those who went to the Retreats carried their books, manuscripts and alchemical outfits with them, and they and their

successors, for five centuries thereafter, lived like hunted animals—their only offence being their love of truth and their willingness to share such of it, as they possessed, with any or all who cared to receive it.

Among Western Occultists the Piscine Age is known as the Age of Spiritual Darkness for this planet, while the Eastern Occultists designate it as Kaliyuga, the Black or Iron Age; and the lowest dip of the cycle was during the period just indicated. Had it not been for the efforts of the Occultists to keep the lights of truth, and of intellectuality, burning during that period, the Occident would have completely turned to barbarism; and as it was it barely escaped that fate as even exoteric history discloses.

Of course there were sporadic attempts made within the Church to bring about reformations of a minor nature—making clean the outside of the platter—but no basic changes in religious thought could be attempted in the Middle Ages. The Occult Retreats established and maintained, at the expense of blood, liberty and life, were the only repositories of knowledge, sacred and secular, in Europe, outside of Spain, and some of these Retreats have been preserved and are in existence today.

The Occultists who fled to Arabia found a warm welcome from the esotericists who were there. Some had recently come from India to aid in the

Mohammedan Renaissance; while others were native Arabians who were the spiritual heirs of the ancient Lemurians and Chaldean priests, and were the custodians of the Occult Archives which had been kept in Arabia continuously—from a time antedating the sinking of Lemuria—the oldest records in the world.

The Europeans carried with them the Greek Philosophy which blended, in all but name, with that of the esotericism of India. The Arabian students became the torch-bearers during the night of mediaeval darkness. Absorbing both the knowledge of the East and of the West, they founded schools in Alexandria, Bagdad, Baska, Bokhara, Cairo, Cordova and elsewhere and collected enormous libraries at Alexandria, Bagdad and Cairo.

In their schools were taught philosophy, mathematics, medicine, botany, chemistry, poetry, literature (except drama), astrology and alchemy. The last two sciences, together with esoteric philosophy, were preserved only for "accepted students," while all the other subjects were offered to the world. Students flocked from all over Europe to Spain to gain the knowledge, otherwise unattainable, in the Occident, and the Arabic school in Cordova soon rivalled the literary fame of Bagdad. This blaze of intellectual glory, from the eighth to the thirteenth centuries, contrasted strangely with the densest ignorance of Europe, brought about through Churchianity, and threat-

ened to overthrow the power of Rome, which finally succeeded, after many efforts, in driving out, through force of arms, the Arabians but was never able to eradicate the ideas that had been given to the Western World.

In the thirteenth century some of the members of the Christian Brotherhood emerged, from the retreats, to fan into flame the protests against the Church, which were beginning to manifest in all lines of endeavor; for, at that time, the oppression of the Church was felt in all human relations.

Joachim, of Flora in Calabria, a mystic, interpreted the Apocalypse and the Book of Revelations in such a manner as to threaten the existence of the Church. Many of the Franciscans accepted his teachings and, under various names or sects, created discontent with the Church throughout Europe.

The Arabic text of Aristotle made its mysterious way into Christian schools and awoke speculative thought and logic, in creed-encrusted minds. European politics and national controversies arose which the Pope could not control. The disintegrating force of truth upon error, directed by Occultists, continued, during the fourteenth century, and was greatly aided by the removal of the papal residence to Avignon (1305-1376) and by the Great Schism (1378-1417) when three contemporaneous Popes each claimed to be the sole vicar

of God on earth—a schism from which Rome never completely recovered.

Early in the fifteenth century, printing was rediscovered and by the end of that century, had become an established business throughout Europe. This gave the Occultists enormous facilities for spreading philosophy and increasing the general fund of human knowledge.

About 1425 Christian Rosencreutz, an initiate, thinking the time propitious for an esoteric organization, to again do public work, sent emissaries to the various Occult Retreats, calling upon the occupants to join him in establishing such an Order. The response was favorable, and after due preparation, in 1459, the Order of the Rosy Cross was created in Germany. The next few years were spent by the Brotherhood in establishing a Lodge in France and another in England; and later other Lodges were formed in other European countries. The objects of these Orders were the reformation of the Church and its teachings, and also the propaganda of Occultism and the Occult Sciences—especially medicine, magic and alchemy.

For the first century of its existence, but little was publicly known of the Organization. The members devoted themselves to sowing the seed for the Reformation and to helping worthy individuals who were sick in body or in soul. Slowly the marvellous cures of the Brotherhood became

more generally known and their activities talked about. No one, however, was able to locate the meeting places of the Lodges nor to identify the members—for centuries of persecution had taught them caution.

The Rosicrucians, as the Brotherhood was then known, made its first publication in 1614 and other documents followed from time to time, all of which were so written as to stimulate inquiry, among would-be probationers, and to awaken thought in the general public. Rome soon felt the effect of these activities, and every effort was made to locate the Lodges and their members. But the Rosicrucians were at once everywhere and nowhere. There was not a movement for human liberation that they did not either initiate, or aid, but their greatest efforts were made, in Germany and in Switzerland, to bring about the Reformation. Similar efforts were made in France, backed by the University of Paris and the educated classes, but the King, Francis I, and later, his son and successor, Henry II, for political reasons, supported the Church and largely suppressed the French Protestants.

In England also the reformers were successful, more largely due, however, to the domestic affairs of Henry VIII and to his political policies than to spiritual enlightenment. The Rosicrucian Order, in course of time, closed its Lodges in all the countries of Europe and in England, except in

Germany and in France, and these two Lodges persist to the present day.

But this ancient and powerful Occult body should not be confused with later organizations, frankly formed to study the words and works of the Order of the Rosy Cross—most notably in England—nor with the five spurious bodies in the United States by the same name, each claiming to be the genuine successor of the ancient Order; for the original Rosicrucians never established, or authorized, Lodges outside of England and the European Continent.

The Illuminati was also another mystic Order, founded by Occultists in Spain in the sixteenth century (about 1520). It was the offshoot of the Arabic Esotericists but was finally crushed by the Inquisition. Some members went to Paris and established the Order there in 1623-1635, and later, another branch in the South of France in 1722 which persisted until the Revolution. And in 1776 the Order was established at Ingolstadt, to combat the influence of the Jesuits. The Free Masons took up this movement and it grew rapidly in Germany, but internal dissensions of undeveloped members caused its disruption in 1785.

In this brief sketch of Occultism, during the Christian era, it is the intent of the author to only touch upon those Occult bodies whose work was essentially constructive, unselfish and evolutionary. There were other Occult Societies existing

during this period that were established solely for the individual benefit of their members; and still others whose work was both constructive and destructive, as the times and occasions fitted with, or opposed their organic selfish purposes; and lastly there existed and exist, Occult bodies whose purposes are evil and destructive. Then, too, in this sketch of Occultism, esoteric organizations and movements, rather than individual Occultists, have been dwelt upon, except in cases where individuals initiated a movement, or an organization, and were essential to its success.

There were many Occultists who did an enormous good, through their writings, during this period but who are omitted only because of the limit to the scope of this Chapter. It has always been the policy of the constructive Occultist to emphasize his philosophy, or science, rather than to exploit himself—to, as far as possible, follow the injunction; "Let not thy left hand know what thy right hand doeth." Thus have Occultists always been the instruments through which Divine Will has shaped the religious history of the world and accelerated the evolution of mankind. Necessarily, then, there have been times when Occultists were willing to be immolated for the sake of the common good; times when it was impossible for them to work silently or secretly and accomplish their purposes. Many of those whose mission was to do public work received scant appreciation,

from their contemporaries, but sometimes earned the admiration or worship of posterity while others still remained "unwept, unhonored and unsung."

In the first half of the sixteenth century there lived an occultist who, in many lives, had borne the burdens of humanity; and who had done as much to help shape the intellectual and spiritual destiny of mankind as perhaps any other ego, evolving on this planet. He was popularly known, during the period mentioned, as Paracelsus. It is well known to advanced students of Occultism, that the ego then known as Paracelsus had worked all through the Arine and Piscine Ages in other bodies for the uplift of the world; and had in two prior incarnations made history and in many other lives, less public, helped to shape it.

In the earlier part of the Arine Age he was known as Elijah and later in that period as Socrates. It is well known to all educated people what he accomplished during those incarnations. As Paracelsus his mission was to aid in the Renaissance; and, more particularly, to reform the practice of medicine, to revive an interest in esoteric philosophy, to establish the science of chemistry and to prove the actuality of Alchemy.

It was to be expected that a man, who taught so contrary to orthodox religion and to orthodox medicine, would receive but little justice, in the judgment of his contemporaries, or from exoteric

historians. And it is somewhat surprising that attempts were made in the nineteenth century to more accurately appraise him.

Dr. Arthur Edward Waite has a fair but brief biographical preface to his English translation of "The Hermetic and Alchemical Writings" of Paracelsus; and all students of Occultism are under obligation to Dr. Waite for his painstaking efforts in collecting and translating these writings.

"The Life of Paracelsus," by Dr. Franz Hartmann (1886) is a good biography in English. Anna M. Stoddard, in establishing the fame of Paracelsus, as the Father of Medicine and Chemistry, has in her life of Paracelsus (1911), totally misunderstood and belittled the greater side of his nature, as a Mystic and Alchemist.

It is now generally conceded that he was the foremost medical practitioner of his time and that, by reason of his wide knowledge, he was able to expand, if not change, the course of medical education. He was the first to announce the doctrine that life processes are chemical. The discovery of hydrogen is placed to his credit as are also many chemical remedies.

Important as are all these discoveries, still more so are his teachings of Occultism. His greatest achievement, from the viewpoint of the Occultist, was the rediscovery of the Philosopher's Stone, and his writings instructing others how to search for it. It has only been since the discovery of

radium, that modern physicists and chemists have conceded that Alchemy was possibly, or probably, a real science. Occultists have known this truth for ages though but few have succeeded in mastering its mysteries.

In the alchemical writings of Paracelsus are embodied all that is best in the writings of his predecessors, and all that has been written since is but surplusage. Probably no Alchemist will ever again attempt to write a treatise on the subject because Paracelsus has said all that should be said. Perhaps a word on Alchemy will not be out of place in this connection.

Alchemy has three aspects: spiritual, mental and physical. The greatest object of the Alchemist is to transmute his nature so as to quickly evolve. Corresponding to this higher philosophic aspect of the subject, is the secondary one: the transmutation of the physical body in order that an efficient instrument may be prepared for the use of the ego in its evolvement. The Philosopher's Stone, symbolically, is the Occult Philosophy through which is brought about spiritual, and mental transmutation. For the renewal and preservation of the physical body, an actual material "Stone," or alchemical preparation is necessary.

They are no mere idle tales, that are read in the Scripture, which ascribe centuries of uninterrupted physical life to the patriarchs and

prophets; for having learned first to live the Occult spiritual life, later they gained, after much labor, the knowledge of how to perpetuate their physical bodies. Nor was it an idle claim of the mediaeval Alchemists that they could, by use of the Philosopher's Stone, cure any disease and renew their physical bodies, or the bodies of others, and prolong life to any age desired.

The normal life of man, even treated as an animal, should greatly exceed his present, average age; and there is no scientific reason why there should not be discovered a way to eliminate waste and to renew the chemicals of the body.

It is the contention of the Alchemists that all disease, including old age, is due to the presence of various acids in the body; and, therefore, their elimination is the first step toward a cure which is perfected by the introduction into the system of the necessary building elements. The Philosopher's Stone accomplishes both results and there are on earth now, twelve Occultists, one a woman, who possess the knowledge of how to prepare and use the "Stone."

The only object the Occultist has in prolonging his physical life is to acquire knowledge and power, and to thus advance his own evolution, and to aid others, who have proven themselves worthy of individual attention, in their upward struggle. The interruption of death, necessitating rebirth, destroys the continuity of consciousness for a time

and thus makes evolvement of the individual slower.

The Philosopher's Stone, when strengthened and purified, by years of patient toil, will not only cure any disease and prolong physical life, but will, as Paracelsus declared, transmute baser metals into gold; but this latter use is more of a laboratory experiment than a commercial process. Doubtless, in former ages, when there was a scarcity of gold, the process may have been commercial, but it is not now so viewed by Alchemists. It is said, however, that some modern Alchemists have the power to change silver into gold, but the Philosopher's Stone is not used in that process.

Paracelsus' great work was incomplete by reason of his untimely death, instigated by the medical profession, whose short-comings he so mercilessly exposed. He excarnated in 1541 and reincarnated before the end of that century. The first century, of his new life, was devoted to further research in the realms of the Occult Sciences. His first public appearance was in the first quarter of the eighteenth century. He purchased from the Pope a small property called St. Germain, in the Italian Tyrol, which carried with it the title Count de St. Germain, and as such he was known to history.

Even his enemies admit that he was one of the most, if not the most, accomplished linguists of Europe. It is also conceded that he was an adept

musician; and it was said that with the violin, he rivalled Paganini himself. His knowledge of medicine and the sciences was extraordinary. Because of his proficiency in history, he was sent upon many diplomatic missions by Louis XV. He played an important part in placing Catherine II on the Russian throne. In Germany he founded freemasonry. He was very wealthy and made presents of wonderful jewels to his friends and to the crowned heads of Europe. Those jewels he said were made by himself, through alchemical processes, in his laboratory. He claimed to have the power to live indefinitely, through his knowledge of alchemical medicine. It is further conceded that he knew, well, all the prominent people of Europe and was a welcome visitor at their homes. How incredible, then, seem the silly stories and exaggerations that his enemies have tried to fasten to his personality.

Having touched upon some of the acknowledged accomplishments of this brilliant man, it may prove interesting to lightly sketch some of the Occult work he sought to accomplish under the name of St. Germain. Primarily he desired to awaken, in the minds of the people, a curiosity concerning Occult Philosophy and its sciences, in order that a few should learn to take life more seriously and thereby consciously undertake their own evolution. He dazzled all classes of society by a display of his knowledge and power, hoping

that some persons would try to emulate his accomplishments, which could only be done through the study of Occultism. It was not a pleasant position to assume, for, by nature and by preference, Occultists are silent unseen helpers of the world; but humanity had to be appealed to, on its own plane of consciousness, and a few responded.

St. Germain was a great traveller and took occasion to meet and to help as many students, old and new, as possible; and among the more prominent of these was Friedrich Anton Mesmer. This ego had been a student of the Count in a prior life and at his suggestion removed to Paris in 1778.

The special work delegated to Mesmer by his Teacher, was to stimulate interest in medicine and in mesmerism, which he did. Later, Mesmer founded an Occult Society known as the "Order of Universal Harmony."

It is common knowledge how well Mesmer succeeded, for a time, and how, later, the world deserted him, after a commission composed of physicians and scientists had investigated mesmerism and reported to the French Government that it did not exist. But, fortunately, Mesmer studied Alchemy, under St. Germain, and obtained the Philosopher's Stone, consequently he lived to see the commission's report reversed, by all the world, in the following century. For Mesmer did not die in 1815, as was commonly reported, but

lived in Paris after the Revolution until 1918, when he left there and went into an Occult Retreat.

In one of his frequent visits of mercy to the poor in Paris, St. Germain found a young man suffering with cancer. He was the son of a French woman and an Italian, named Cagliostro. St. Germain recognized in the lad a reincarnation of a former student, took the boy to his home and cured his disease. By reason of the close association, for there was no legal relationship, Cagliostro became popularly known, first, as the Count's son and, later, as Count Cagliostro.

Under St. Germain's instruction, Alesandro Cagliostro, after a few years, became very well educated in the arts and sciences and in Occultism. His work, as directed by St. Germain, was to enlarge the scope of freemasonry. After his initiation into that Order, he went through Europe establishing Lodges. Instead of confining his efforts to men, Cagliostro, foreseeing the part women were destined to play, in the future of the world, admitted them as freemasons and some of their Lodges are still extant in France. The ritual of today was merely used then to keep out all cowans and eavesdroppers; and after the Lodges were opened, not only Occultism was discussed but also Church reformation and political matters. It was because of the activities of masons, in Church reformation, that the Order fell under its ban, which

has never been lifted. Rome, in those days, especially in France and Germany, never forgave a member of the Church who joined the masons. Cagliostro, because of his great activities in that line, and, peculiarly, because he admitted women to membership, was marked for Rome's anathema.

It was not because of the lessons taught in symbolic masonry that the Church objected to the Order, but, because it had suffered disruption in the Reformation through the work of secret societies. Because the Lodges were founded by Cagliostro, therefore, no effort was spared by the Church to belittle and besmear the name of Cagliostro—living or dead.

In December, 1789, the Holy Inquisition condemned him to death for freemasonry. Some historians say he was executed; others that he was imprisoned in the fortress of San Leon, for life. Most of the misinformation concerning this mysterious and self-sacrificing Occultist was due to the direct efforts of Rome, but not a little was the result of mistaken identity.

A distant relative of Cagliostro, on his father's side, one Joseph Balsamo, resembled the Count in personal appearance. Balsamo was a most unscrupulous character and frequently impersonated Cagliostro throughout Europe. Cagliostro, like his teacher and friend, St. Germain, was popular among all classes, and those who knew him well were not deceived; but many who desired and did

not have the honor of Cagliostro's acquaintance were easily imposed upon. Many of Balsamo's escapades and dishonest practices were thus mistakenly attributed to Cagliostro.

Carlyle in his "Miscellanies," (1833) collected all the misinformation, which gossip and malice could supply, and gave them to the world as Cagliostro's biography. Mr. W. K. H. Trowbridge has made the only serious attempt (Cagliostro, 1910) in English, to weigh historical evidence and deal justly with the great Occultist; and all esotericists throughout the world appreciate his honest effort and believe he did the best he could with the evidence at his command.

According to Occult history, after Cagliostro was condemned to death, as a freemason, the night before the day set for his execution St. Germain succeeded in liberating him and sent him to the mountains to remain until after the Revolution. But, before he was recalled, he was stricken with typhoid fever and died alone in his little cabin in the Pyrenees without medicine, or care.

St. Germain did not escape from France, during the earlier part of the Revolution, but disguised and concealed himself in the Latin quarter of Paris, until conditions became less abnormal, when he went abroad, for a time—leaving his title and his name behind him as so many others did at that period.

All biographies differ as to the place and time

of his death; but generally unite in saying that he died "about" 1780, "although he is said to have been seen in Paris as late as 1789, or later."

The Occultists say that St. Germain returned to Paris, after the Revolution, and made that city his headquarters until 1918 when he, and a number of his European students, retired to a retreat in Arabia.

The activity of the Occultists during the nineteenth century is embodied in the Chapter entitled "The Spiritual Renaissance of the Nineteenth Century."

CHAPTER EIGHT

VANITY

VANITY is a characteristic of the animal nature and did not belong, originally, to the subjective mind. When the Sons of God came to earth they had no vanity. In the Arcadian lives that they had lived, upon the Moon, each looked like the others; and, since they had never made an effort to live, they had no ideas of individual superiority. They had no consciousness of the need of individual possessions, and, therefore, knew not the difference between "mine and thine."

But, with the animal minds, whom they espoused, it was different; for, with them, the struggle, first, for communal possessions, and later, for individual possessions, had been in progress since the time the ants learned that a few members of their community had accomplished more work, had contributed more food and had laid more eggs, in their particular nest, than had some of the others. And then was born a communal appreciation that caused the more ambitious ants to build a new hill, or nest, and leave the less active, less competent members of their swarm behind.

In their next state of consciousness, as honey

bees, the same spirit of communal appreciation manifested again. When their hives, or hollow trees, became overcrowded with drones that persisted in living upon the production of the real workers, again they separated into two classes; the appreciative bees left their old abiding place and secured a new one where they proceeded to manifest their activities without the restraint imposed upon them by the drones.

When the communal consciousness became divided and merged into the lower animal consciousness, then communal appreciation disappeared and self-appreciation and self-reliance began to manifest in the small animals. For example:

The almost human expression of self-reliance and self-appreciation on the face of the independent little squirrel, shows what he thinks of himself as he sits upon the limb of a tree, just outside his nest, and looks complacently down, from his elevated position, upon his inefficient brother squirrels who have procrastinated, with their opportunities, and are now frantically digging their nuts and acorns out of the snow; while he has gathered his winter-store and has hidden it away.

And that self-appreciative, self-satisfied little scrap of individualized consciousness nibbles daintily at the nice fat acorn, he has selected from his supplies, while he indifferently waves

his handsome tail above the unsuccessful little creatures below. Thus he manifests his self-appreciation and self-reliance.

In the human baby, self-reliance begins to manifest when it finds it can stand alone and walk a few steps unsupported by its nurse. And, when it is old enough to begin to understand the complimentary things said to, and about it; when it has learned to know something of the meaning of the word "pretty," its little heart begins to swell with self-appreciation. And when it understands that it is "the prettiest, smartest, cutest child that ever lived," then vanity is born in the mind of the human baby.

There is a fine distinction between self-appreciation and vanity; and a close analysis is required to determine where self-appreciation ends and vanity begins. The Occultist says, self-appreciation comes as a result of self-reliance. When an animal, or a man, through effort, overcomes obstacles and realizes his power, those two characteristics are necessary to the founding of his character. But, when he begins to compare his appearance and his successes with the appearance and successes of another, then vanity comes into his nature; and, while self-reliance and self-appreciation are constructive to a good character, vanity, like a corrosive acid, destroys it.

Vanity is such a subtle emotion and appears in so many guises that many times men are de-

ceived by it. For it manifests, not only with regard to personal appearance, but with the mental and spiritual perceptions of men and women. And when it has been eradicated from one form of manifestation it often becomes strongly established in another. For example:

There was a man whom the world called a handsome, distinguished gentleman. He was educated and refined and held a prominent position in society. Friends, of both sexes, admired and flattered him; and he became so accustomed to receiving compliments he felt resentful to those who did not offer them. His affable, charming manner made him an agreeable companion and his real goodness of heart won the love of many persons who knew him well. He was an admirer of beauty, and, because of the compliments continually received, became convinced that his taste, regarding all things, was best. He compared his face and figure with those of other men, and decided his admirers were right in their judgment, that he was the handsomest man he had ever seen—and became satisfied with himself, as he was.

Because he believed he knew everything, that was necessary to know, and possessed everything, that was necessary to have, he had no desire to learn anything more difficult than the latest dances and the newest fashionable fads. In his estimation, he had reached perfected manhood

and there was nothing more for him to attain. And here his evolvement paused and trembled in the balance, because his vanity told him there was nothing more for him to gain.

The years passed, and, as this man continued to live in the atmosphere of flattery, his vanity became colossal and his friends called him Apollo, which pleased him greatly. But, suddenly a change came into his life. He lost his fortune, and, soon afterward, met with a mishap which temporarily disabled and permanently disfigured him.

His fashionable friends deserted and forgot him; and he was left alone to meditate upon his new condition. He passed through the valley of the shadow of death and despair, and stopped just this side of the great Divide. While he lay upon his bed of suffering and saw to what his vanity had led him, he made a vow never again would he allow vanity to influence his thoughts or acts; that he would crush it forever out of his consciousness.

In beginning life all over again, he selected the Law for his profession. He reasoned that this would be the best profession for him, since beauty of face and form was not necessary to the winning of a verdict with a jury. He remembered that some of the brightest men on the Bench, and at the Bar, were the ugliest, and then began his work in earnest.

He studied as diligently as he had danced and flirted and the results were not long in coming. He became a counsellor at law whose opinion, upon legal questions, was eagerly sought. He gained a power of eloquence that was irresistible, and, to secure him for an advocate, was almost a guarantee of winning a case. His fame spread throughout the country as a consequence.

But he never wore good clothes, was noted for his shabby, personal appearance and seemed to take great pleasure in shocking his associates, and the public, by his untidiness and irregularities in dress. He rarely shaved, never combed his hair, at the back of his head, and permitted it to fall over his forehead almost to his eyebrows. He became known as "Shaggy Jack," and gloried in this title, believing it and the irregularities of his dress were evidences that he had destroyed, in himself, the last shred of vanity.

He was mistaken, however; his vanity had shifted its position from the physical to the mental plane, of his consciousness, and was as firmly entrenched there as it had been on the physical. For, in his position as counselor, when he now made a statement concerning a point of law, that statement must stand, as he had made it. If he decided upon the guilt, or innocence, of a client it did not matter what evidence were brought to prove facts to the contrary, he

refused to accept anything that disagreed with his decision, and fought determinedly to maintain it.

He became bitter and unrelenting, in his egotism, and intolerant with every one who differed from him in opinion. His desire was to rule, or ruin, every person with whom he entered into any form of relationship. And again he became retarded in his evolvement by the mental vanity that blinded and made him believe the small elevation upon which he stood was the top of the highest mountain peak of knowledge. Vanity had cast a curtain of fog before his mental vision and he could see nothing above and beyond himself; and again he believed there was nothing more to strive for, nothing more to attain.

Another example of how that subtle emotion, vanity, deceives its possessor was manifested in the case of a woman. She, also, had lost her fortune, her beauty and her social position. She turned to the Church for consolation and became a religious fanatic. After studying the Bible, the Catechism and the lives of all the Saints and Martyrs, she decided to follow in their footsteps.

Because she had accepted the King James version of the Scriptures, for her life guide, she believed it to be the only guide for any one to follow. She accepted the fallacy, for a truth, that every human soul had been lost who had passed from physical life without the knowledge and

belief that Jesus of Nazareth came into the world to save sinners. She thought she knew that every soul, who would pass out of material expression without that same knowledge and belief, must meet the same fate of the unfortunates of the past.

In her desire for a broader field for her Christian labors, she left her helpless old mother to be cared for by the county, sent her son and daughter to live with relatives, who grudgingly accepted them as encumbrances, and sailed for the Orient. There, among people whom she called heathen, because they had not her religious belief, she settled herself to the self-imposed task of saving souls from everlasting punishment.

A few women, of the lower classes, were willing to be taught sewing and fancy work; but not one individual did she find who accepted her religious views—because they all believed they had better ones.

For years the spiritual vanity of that woman kept her blinded to the fact that she was doing a mistaken duty; and, instead, made her believe that her work, among the so-called heathen, would bring her close to God; and that, in return for her efforts, she would be given an exalted place in heaven among the Saints and Martyrs.

Her vanity showed her the alluring mental picture of herself clasped in the arms of Jesus, while other less fortunate souls looked enviously

at her in that blest exclusiveness. It never occurred to her simple mind, that there were thousands of other fanatics in the world who expect to lie in the arms of Jesus, when their life struggles are ended; and if she had thought of it, her vanity would have told her that she would be the favored one, above all others, to win that happiness.

After years of hard work, disappointment, privation and constant prayer this victim, of spiritual vanity, died alone in a little hut; but, before she passed on, she wrote to her family and told them that, although she had not saved any souls, there, her life had been a sanctified one and she was glad to die a martyr to her faith. That her one regret was that death could not come to her through burning at the stake as it had to many other martyrs. That if she had a thousand lives she would gladly give them all for her faith; that she was going to Heaven where she would be perfectly happy, notwithstanding the fact that nearly all the people in the world were going to be lost. And that woman believed that vanity had died out of her soul when she lost her beauty.

From an evolutionary standpoint her whole life had been a failure. She had gained nothing and had not the satisfaction of converting one soul to her faith. But she had neglected her filial and maternal duties, also her social and civic duties. She had helped no one, and her own

mental and spiritual development had been narrowed and restricted by her vain belief that she was right and that every one, who did not agree with her, was wrong.

There are the egotistical father and mother who believe they know best what their children should do, or become, in the business and social world. Many ne'er-do-wells there are, who, because of the vanity of one or both parents, were forced to attempt to do the things they were not fitted to do, and, therefore, became failures. It is a dangerous thing for a parent to decide, unequivocally, whether a son shall become a clergyman, or an artist. And it is a terrible offence against the divine Law to force a child to give up its ideals, that came with it into this life, and to compel it to undertake a lifework for which it has no sympathy.

The ideals, that a soul is born with, are the unfinished, mental creations of other lives, which should be worked out in this life. Such ideals should not be neglected but should be brought into material expression, as far as it is possible to do. And no parent, or friend, should dare to interfere, or discourage another soul, in working out its destiny according to its ideals.

Parents should study the tastes of their children; should win their confidences and listen to their aspirations. They should give them the freedom of their choice of a profession. Because

the father of a boy has been a successful blacksmith, he should not force the child, who loves music and longs for an opportunity to study it, to spend his life at the anvil and forge.

Because a mother has been a society woman and cares for nothing but social functions, she should not compel her daughter to spend her precious time in dressing and flirting, when she hates such frivolities and longs to become a literatus. It is vanity that makes parents feel that they always know what is best for their children to do; and it is vanity that makes a son, or daughter, dictate to his, or her, parents how, or where, they shall live. Who is there in this world, at this time, that is wise enough to direct another's life?

Among the most honorable titles that vanity masquerades under and one that gives it the greatest distinction is "Pride." Many persons scorn the thought that vanity influences them. They believe it is pride that swells their heads and hearts when they think of their ancient family names, ancestral abodes, heirlooms and traditions. The scornful superciliousness with which they observe those who have not generations of noble(?) ancestry behind them is supposed to be pride and not snobbish vanity.

Should the scion of an old family investigate the private lives of his ancestors, and living relatives, and find no dishonor, to men, or women,

attached to any of them, then the emotion he feels for his family name is justified pride. But, even then it may be but an ephemeral honor, since one dishonorable act of any one, bearing that name, would dishonor it and afterwards it would be no better than any other name.

It has been said that "pride goeth before a fall." But the Occultist says, "it is vanity that goeth before a fall"; that pride is the outgrowth of virtue and that, without virtue, pride could not exist. That it is a protector of virtue and that it makes its possessor not only avoid evil doing but it also makes him avoid all appearances of evil doing.

It was the absence of vanity in the Nazarene's soul and the presence of pride in His own integrity, that made Him say: "get thee behind me, Satan," when His lower animal mind suggested that He fall from His exalted position, as teacher and helper of humanity, and become an Emperor of the material cities of the world. In former lives the subjective mind of the Nazarene had transmuted that basic emotion, vanity of personality, into the gold of spiritual understanding and He had no vanity.

The emotion falsely called National Pride, on close examination, proves to be National Vanity founded upon the self-reliance and self-appreciation of the individuals who compose that nation. At the present status of humanity, National

Pride is an effervescent dream since there is not one nation upon earth that has reached a point, in its evolvement, where all the individuals who compose it are honorable with each other and with all other peoples.

It is vanity that makes the head of a nation insist upon forcing his personal opinions and desires upon his people, because he thinks he knows what is best for them. He is a walking vanity bag filled with political cosmetics which he wishes to use to cover his own political defects and the political defects of his colleagues.

According to the standard of morality held to by the Occultist, it must be a New Nation born in the coming New Day, that will be able to justly claim a National Pride, since each of the nations of the past and present has been an example of, as Solomon said, "vanity and vexation of spirit."

CHAPTER NINE

DEATH AND AFTER

"Death in itself is nothing; but we fear
To be, we know not what, we know not where."

PERHAPS the oldest question that lips of man have uttered, as he gazed at his beloved dead, was, "After death, what?"

This must have been the question that first differentiated the thinking man from the animal man, and from the animal. It is rather a sad commentary upon the people of the Occident that they, who have been so successful, in all the realms of science, art and literature, should still be asking this same question in the twentieth century. For, death must come to almost all, since physical immortality is an iridescent dream, and there are few Elijahs.

The occidental nations feel a horror and a dread of death; due chiefly to two reasons. First, because of ignorance concerning its nature—for their attention has been directed more particularly toward the objective world, since their sciences lie along objective lines, and their quests are for material things. Second, because of the surviving influence of mediaeval Church theology.

The priests, from the fourth century until the Reformation, were mainly ignorant men. It is true they knew more than the men they taught, yet, no one can truthfully say that the priesthood, as a whole, was enlightened. It used the common abhorrence of death, for the purpose of throwing into clear perspective what it considered the chief events in the history of the founder of its religion.

It was not so much the life of the Nazarene, or His teachings, but it was His death and resurrection, which the Church emphasized. Because the priesthood thought their Master had demonstrated over death, He was supposed to have reached the acme of power that could be manifested in a physical body. They sought, therefore, to glorify Him, as well as to teach, allegorically, that because of His victory, He could save others from physical and spiritual death.

The emphasis of death also strengthened the power of the mediaeval Church. If the founder could not only triumph over physical death, but could also save humanity from spiritual death, then those who posed as His vicegerents upon earth, must have the power, either by petition, or by direct authority from their Leader, to save men from the consequences of their sins.

It was by working upon the credulous minds of the ignorant masses, during mediaeval times, that death, which was horrible enough, was made

more horrible by the gloomy manner in which it was portrayed.

There always has been, there is and there always will be, an enormous mass of evidence to answer the question, "After death, what?" The trouble has been that men have not given the same degree of attention, of thought, of study, or of research in that direction as they would give to taking a journey to an unknown land. Before starting on such a trip they would look up the history of the country they were going to visit, seek the advice of those who were acquainted with it, and attempt to gather all possible information concerning it. But when it comes to the momentous question of "After death, what?" little time, little close attention, little systematic thought has been given to the subject.

The Oriental Nations, while they have degenerated along national lines, and are backward in the acceptance of modern science and the mechanical conveniences of modern life, yet they have preserved their ancient traditions relative to things subjective, and, therefore, have the accumulated knowledge, gained from the past, as well as the testimony of their Sages.

The Brahmins and the Parsis tell us now, as they have said for ages, that, after the physical body is abandoned, the ego persists in another state of matter—lives in a subjective world—

and there remains until it is ready, once more, to reincarnate into earth life.

Christianity is the direct heir of Judaism and took many of its teachings from the Nazarene. Those teachings were colored by the theology and the preconceptions of His Jewish followers who transmitted, orally, to their successors the teachings as they understood them. But, on the question of death, later Christianity seems to have completely ignored the traditions and the doctrines of the Hebrews and the miracles ascribed to their prophets.

At the time of Jesus there were, in Palestine, three sects; the Essenes, who were the esoteric portion of the Jews, numbering about 5,000. They practised occult rites and had knowledge of the existence and condition of the ego after it excarnated, or left its physical body, until it returned again to earth.

The two larger sects were the Pharisees and the Sadducees; the first believing in the persistence of consciousness after death, the other believing in annihilation. And, notwithstanding that two, out of three, of the great religious cults of Judaism had this knowledge, it is surprising that so little has been preserved in the Christian theology relative to the ego after the death of the body.

Besides the philosophy of the Essenes and the theology of the Pharisees, the Christians had all

the history of the Jewish prophets to draw upon and that certainly was not silent as to the post-mortem states of existence.

There were the miracles of Elijah. It will be remembered that he raised the widow's son from death, which he could not have done unless he had been conscious of the existence of the ego, in its subjective state. Elisha raised the son of the Shunammite woman from the dead and restored him to the weeping mother. Then there was the story of Saul and Samuel. It was the custom, among certain of the Hebrews, to practice necromancy, that is to say, communication with the dead. This practice had proven rather disastrous to those who had indulged in it, and a law had been enacted prohibiting it. And yet, Saul, when he was doubtful about the outcome of the battle he was about to engage in, went to a medium and, through her, called back the soul of Samuel to ask what would be the outcome of the morrow—violating the very law he had promulgated. All of which shows that there was a knowledge among the Hebrews of the persistence of the soul after it had detached itself from the physical body; and that, under certain conditions, it was possible to establish communication between the living and the so-called dead.

The Buddhists have taught for twenty-four hundred years, and still teach, the same old doc-

trines of the esotericists—the oldest in the world—that man enters earth life for a brief period of years, and then, passing, has a subjective existence which lasts for, relatively, the same length of time, or longer; after which he again returns to earth to take up the lessons he had formerly failed to learn.

The Chinese know that after the passing of the ego, from the physical body, it persists for a certain length of time; and ancestral worship grew up in consequence of this knowledge. Conscious communication is often held among the Chinese between the living and the so-called dead, to whom they offer food in order that its essences may be absorbed into the permanent soul body of the departed one.

The Greeks and Romans knew of the persistency of the human soul after it had left the physical body, and, therefore, death had no terrors for them. When the Greek mother and the Greek wife said to her beloved son, or husband, "Go forth and either return with your shield, or upon it," she had no fear in her heart, for she knew there was an indestructible something within that physical body, that blade, fire or man could not injure.

The Greek and Roman literature contain many references to the "Land of Shades," or to where the departed go, after the physical body ceases to breathe. In the early Christian teachings

some scant knowledge along this line was retained. The doctrine was that there existed a hazy, beatific place, called Heaven, where some souls went; and there was also a more specific place for the damned, and between the two lay Purgatory.

Yet, notwithstanding all this mass of evidence, from the past, death still has its terror for many souls. But the occidental, modern nations have not been without an abundance of evidence of the fact that the soul does persist after the dissolution of the physical body. No matter what people may have lacked in theological training along this line, they know, by repeated experiences, that when many persons are dying, especially in old age, or after a lingering illness, they claim to see, around them, other members of their family, or friends, who have passed on before. It would be a strange and an illogical explanation of this constantly occurring phenomenon to say it was an hallucination that sometimes comes with physical dissolution. Unless there is some satisfactory, scientific explanation given us, to the contrary, we must accept this enormous mass of evidence.

Since the middle of the nineteenth century, a little more attention has been given to this serious matter by thinking people; and there have been communications established in various ways with intelligences who were supposed to be departed

friends. There have been so many cases in which these experiments have been stripped of conscious, or of unconscious, fraud that no rational mind, who has investigated the subject, can fail to be convinced of the persistency of the individuality after physical death, and that communication can be established between the living and the dead.

Many men who, at first, scoffed at the so-called unscientific methods and deductions of the Spiritualists, inaugurated what they called Societies for Psychical Research, investigated the same class of phenomena that the Spiritualists had previously done and arrived at the same conclusions.

In Prof. F. W. H. Myers' book, "Human Personality and Its Survival of Bodily Death," (1903) we have a mass of sifted evidence and valuable data gathered during his thirty years of personal study and experience in this field. As Secretary of the Psychical Research Society, his opportunity for investigation and observation was exceptionally broad and favorable.

There is also a fair amount of literature, on this subject, written since 1874, that would interest and perhaps enlighten a seeker after truth, who would give the necessary time to its perusal.

Throughout all time, in the Occident as well as in the Orient, there is the testimony of many occultists, clairvoyants and mystics corroborat-

ing the religious teachings of the world and recent scientific investigations. All mystics reiterate the same truth, namely, that there is no death; that so-called death is merely a change of condition, a shifting of the consciousness from the objective plane to the subjective. For example: Examine the writings of Swedenborg, the mystic, who has covered this ground quite thoroughly by tracing the ego to many of the inner planes of being. Again, the most eminent Spiritualist of them all, Andrew Jackson Davis, describes, in his works, the passing of the human consciousness from plane to plane and its persistency, at least for a time.

It should not be claimed, however, that because the personality persists for a time after the dissolution of the physical body, that that, in itself, is necessarily a proof of immortality; because there may be subsequent causes in the post-mortem life of the ego, as will be seen later, that renders its immortality a matter to be gained, rather than to exist *per se*.

Birth and death, therefore, are but two doors, the one through which the ego enters into objective life, the other through which it passes back into subjective life from which it came. The exit caused the ego no pain. It is merely a normal condition of shifting consciousness. On this point, at least, Occultism and medical science happily agree. It is true that in sickness, in

accident, or in many abnormal conditions there is apparent pain. There may be contortions of the physical body and other ostensible signs of suffering, and yet, we have no evidence that the ego, itself, suffers in the transition, any more than we have evidence that the snake suffers pain when it wriggles for half an hour, or longer, after its head is severed. The contortions are purely a matter of reflex, muscular action, and death, itself, is painless in its passing, except for the fear it may engender in the mind of the ignorant, excarnating man.

The experience of death is natural and unavoidable; and, therefore, it is something not to be dreaded. It is like sleep, which is the cessation of the body from normal, physical action—the withdrawal of the ego from the body. During dreamless sleep, the ego slips out of the body and stands beside it—and death is an identical process. All clairvoyants, all mystics, all students of the Occult agree upon that point. The ego slips out of the physical body precisely as the locust slips from its covering, the snake from its skin, the butterfly from its chrysalis, the chick from its shell, all equally without pain.

In sleep the ego voluntarily leaves its body in order to rest it. While in the body, each thought of the ego causes certain physical reflexes; first in the brain and afterwards in other parts of the body. With each mental and physical action,

there are emitted from the mind and body certain atoms. This depletion soon shows upon the physical, causing more or less exhaustion. When the ego temporarily leaves its body, as in sleep, the physical no longer suffers such depletion because it largely ceases to throw off atoms and draws back, into itself, magnetism from its ego. In death the ego is forced out of its vehicle because the vibrations of the body become so low, through some extrinsic cause, that the ego can no longer control, or re-enter, it. This vital subject of vibration has been dealt with in a separate chapter.

The question logically arises, "What is it that escapes? What is this ego that is referred to?"

According to the Occult view, man is mind—a composite entity. It is two consciousnesses, the subjective and the objective blended into one substance; and thus combined, has its own form. The statement that mind is substance is not to be understood as meaning that it is of the same coarse substance as a table. There are many grades of matter, such as earth, water, air, and ether, and yet they are all substance, but the mind of man is of an etheric substance. It has been shown, by repeated experiments, in hypnotism, that one of the consciousnesses or minds of man could be made to sleep while the other remained awake, thus demonstrating that man's mind is dual, and that he is a substantial some-

thing. In appearance man's mind is merely an etheric counterpart of his body; therefore he is as easily recognized when out of his body as when in it, having the same peculiarities and characteristics.

There are a great many exoteric and semi-esoteric teachings, in the Western World, at the present time, relative to a very complex, inner man. Some schools of philosophy take the position that man is a composite entity of fourteen different principles, while others follow the Buddhistic theory that he is a septennate, or a seven-fold entity. The readers of modern literature would imagine that each of the alleged aspects is a separate entity and that all are rolled into one form. There is no evidence for accepting any of these views. When these teachings were promulgated, about 1875, there was no philosophy, in the Occident, regarding the nature of man, and no knowledge regarding his soul; it was not known whether the ego was something tangible, or intangible, or whether it had a form or a color. When, therefore, it became necessary to give the Western World something of true psychology, that is to say, a knowledge of the existence of the soul and its constituent parts and powers, it was presented according to the semi-esoteric truths of the Orient.

Those half truths did a tremendous amount of good. They helped students to grasp the fact

that the real man is an actuality and not an intangible something; that he is an entity within the physical body. And this old thought—to some, "New Thought"—is helpful if not carried to metaphysical absurdities, or accepted as the final truth. It cannot be said that the physical body is a septennate, nor a double septennate, and yet, there are the fluidic portions, the muscles, the bones, etc., and these could be separated into certain divisions and again be sub-divided. Thus the aspects of the body could be multiplied but should not be called elements, or principles, for none of them can exist in a body without the others. And this is equally true of the psychic man: for the soul of man is not a bundle of conglomerate entities, or principles, consolidated into one, but is of one substance, and of one form, with dual separable consciousness. Saint Paul's division of man is the esoteric fact; Spirit (Subjective Mind), Soul (Objective Mind), and Body.

No ego passes permanently out of its physical body without being greeted by some of its friends on the subjective side, unless it had such a repellent personality as to have alienated all its associates and friends.

Those who have passed beyond, know of men's ignorance and dread of the great change, and do all within their power to make the advent into that, as yet, generally unknown country, as pleas-

ant as possible—as on returning from a foreign shore, one is met at the ship by family and friends.

With an undeveloped ego, or in sudden death, the shock of the separation of the metaphysical from the physical—of soul from body—acts as a repercussion upon the ego in such a way as to daze it. It is then like a person, who has lived for many years in the country, coming to the metropolis. He moves about in a bewildered way; everything is so different from the country, he does not know whether he is awake or dreaming. This dazed condition of the excarnated ego soon passes away, however, and it may be safely stated, as a general fact, except with undeveloped egos, that a man is usually conscious at his own funeral. But in slow death or in old age, or where there has been a long period of illness, or in the case of a highly developed ego, the dissolution is gradual and the soul passes consciously from its physical body to the subjective plane.

And then, "After death, what?"

It has been said that there is a silver cord which connects the soul and the body after death. This statement is substantially correct but requires amplifications to make it intelligible. The ego, when it seeks to reincarnate, must, through its desire for a body, project a part of itself, through such desire, into the mother. This projected, magnetic portion becomes a vortex into

which are drawn the physical particles from the mother's blood to gradually build the embryonic body.

The process of dissolution is on the same general plan. When the ego, through death, abandons its vehicle it leaves a magnetic portion of itself within the body which holds the physical particles together. The magnetism, thus left, is that which was originally projected to form the matrix of the body; that portion which all through life was the personal center of gravity and held the body together as a composite mass.

And because this magnetism continues, after death, to hold the body together, for a time, the ego is bound, by the magnetism, to its decomposing body, and this bond is the "silver cord." To the eyes of a clairvoyant, it appears as a silvery, blue thread, in the developed man, and hence its name.

Because of this magnetic attachment, an undeveloped ego is unable to go very far from its dead body; and even a developed one is limited in its range. But, as the constant stretching of a rubber band destroys its elasticity, so the struggle and desire of the ego, for freedom, destroys its magnetic matrix and in time disintegrates the physical body and liberates the soul.

It is because of the post-mortem limitation of locomotion, that Occultists claim that cremation is the proper mode of disposing of the physical

body; for, by cremation, the magnetism within the body is released within an hour, and the ego is able to reabsorb its magnetism. But, if the ego has to wait for years to be released, it is delayed on its way to rest in the higher, inner planes—providing it is sufficiently developed to enter them. For this reason sometimes a strong, but impatient ego, during the latter part of the dissolution of its body, breaks its magnetic cord and gains its liberty, at the price of losing the abandoned magnetism, and then a long time and great effort are required to recover the equivalent of its loss.

If nations, calling themselves Christian, will insist upon burying their dead, they assuredly should not embalm the bodies and take the care they do to preserve them; but, on the contrary, should use soft wood, or wicker caskets and thus not retard Nature in her kindly work of liberating souls. In course of time, sometimes months and sometimes years, the tethered ego reabsorbs most of its magnetism and then can go where it wills, or where its development carries it.

The liberated ego—if developed—finds itself in a position on the subjective side of life, where it is conscious of seven planes of existence. Below, lies the material earth, which may be said to be the starting-point. These planes interpenetrate each other and yet are separate. The earth and the first subjective plane may best be

illustrated by the crude figure of a sponge in a bucket of water. The water touching the surface of the sponge—representing the astral world—is separate and distinct from the sponge—representing the earth—and yet, partially occupies the same relative space as the sponge; because, while it is true, as a law of physics, that two bodies of equal density cannot occupy the same place at the same time, yet it is also true that physical bodies of different densities can at the same time occupy the same relative space. For example: take seven different sizes of shot; first fill a bottle with the largest, then with smaller and still smaller shot until you have the seven different grades all occupying that bottle at the same time. Each smaller-sized shot fits into the interstices between the next larger and all occupy relatively the same general space. Or to return to the first simile; there is water within the sponge and there is air within the water and there is ether within the air, and yet they all occupy the same general space but are of different density. So it is in the six inner worlds of being; they are worlds within worlds, but are of different gradations, each composed of different forms of matter.

Taking these in regular order the first is the earth plane. The second is the purgatorial plane, sometimes called, by modern mystics, the astral plane. Then there are two hells and

three heavens. A brief sketch of these may prove as interesting as a guide-book.

The purgatorial world interpenetrates the outer crust of our world, as the soul interpenetrates the body; and extends outward into space about a mile. It is invisible to most people, but is apparent to the clairvoyant. In many respects it is similar to the earth plane, having its mountains and its valleys, its uplands and lowlands—all as material to the excarnated ego as were the physical woodlands and the pasture during its late earth life.

Here, as elsewhere, the law of gravity prevails, and consequently the egos are drawn to the different strata of that plane, according to their vibrations—as persons on earth live at different altitudes. On each stratum there is the opportunity for selection of abodes and many egos are attracted to those portions of the astral plane which interpenetrate the material cities of the earth and, even in such cities, the egos are again, by their desires, drawn to those sections which most attract them.

All egos, in purgatory, are not equally undeveloped; but, among the least developed, are those who are but semi-conscious on that plane. They appear but half awake and drift together in large crowds. By psychic currents, with no volition, they are swept from one part of that plane to another, as leaves are driven by the

wind. Interspersed among the egos are minds of animals, each seeking their natural lairs. The more developed egos on that plane are conscious of the physical plane as well as of their own, as a man on a cliff can see all that occurs around, as well as below him.

A man's nature is not changed by death, consequently, thinking egos, in purgatory, seek, as nearly as possible, to carry out, on the astral plane, the vocations, or avocations, of their late earth lives. The business man still goes to his office, or store, each day and tries to influence, mentally, those who are conducting his business. The broker and the banker are generally at their recent offices long before their former employees appear. The manual laborer can always, for a time, be found around his former place of employment gazing at those who toil and sweat, and frequently imagines himself in heaven—until earthly desires, unsatisfied, break his contentment. The gluttons are found round kitchens, where they may, at least, inhale the aroma of cooking food. The wine bibber and the drunkard are attracted to saloons and public houses. The late patrons of the cabaret frequent their favorite places and still ignorantly believe, that they are drinking deeply of the waters of life. Those who lived for "bread and the circus" alone, crowd the theatres and places of amusement. The music lover is drawn to recitals and

concerts, or wherever earthly music is played, or sung. Habitual actions are more characteristic of that plane than are original ones, consequently soul progression is the exception rather than the rule. Many egos, however, by reason of the larger field of observation thus afforded, see their former follies and mistakes and resolve in their next earth life to avoid their repetition. But the vast majority of the denizens of that plane, after tiring of vicarious enjoyment, seek once more to incarnate on earth in order to gratify their senses—hence history, from age to age, records human-animal nature substantially the same.

This first inner world is also where the Indian's "Happy Hunting Ground" is located. When he is liberated from his physical body, he naturally seeks his old habitat and goes to the forest where he finds the mental forms of animals, as real to him on that plane as the physical body was to him on this plane. This astral plane is the Roman and the Grecian "Land of Shades," where their departed went immediately upon their demise. Because the physical and purgatorial planes are so closely associated together, strong entities, dwelling upon the latter, are enabled to produce certain psychical phenomena on this plane. The majority of mankind never go beyond this animal, or purgatorial, plane, because their desires are largely objective.

The law of gravity holds the ego to that plane of being corresponding to its own rate of vibration. The ego is something; and, being something, it has form and color, or a rate of vibration of its own. The lower the rate of vibration, the denser is the ego; the denser the ego, the stronger is the pull of gravity upon it. There is not one law for the plane of physics and another for metaphysics, but the same laws of nature operate on all planes. Therefore, if a man is animal in his nature, objective in his habit of thought and expression, thinks of material matters only, if his thoughts are degraded, or debased, he must necessarily lower his own rate of vibration until he is confined to the world of his unconscious selection—until he is drawn once more by his desires into physical life.

If a person is a degenerate, if he is devolving instead of evolving, if his specific gravity is so low that when he passes from the physical he cannot function upon the inner, first subjective plane, then he is pulled, by the law of gravity, into the nether worlds. The first hell is that subjective plane which interpenetrates the physical world at a depth of about a mile and then descends inward. It fills some of the enormous caverns within the earth and the old legends of the Scandinavians, in regard to it, are fairly correct descriptions of that realm. It is dark and miserable because it is permeated by the de-

structive thoughts of men and there is nothing to enliven it.

It was not over the portals of this realm, but of the succeeding one, that Dante saw the words, "Abandon hope all ye who enter here." Many egos who descend to the first hell see, through suffering, the folly of their former lives and strongly desire an opportunity to redeem themselves. Even there such an aspiration, if continued, has its effect in raising the vibrations of the misguided and repentant soul; and if it firmly resolves to put aside its old habits of evil thought and determines to rise to higher and better things, it can attract the attention of some "saviour," or advanced soul, who will descend into hell and help the aspiring ego to struggle upward to the purgatorial plane, where it can await an opportunity to reincarnate for the purpose of carrying out its resolutions.

But, if an ego does not so aspire—and the majority of them do not—if it continues morose, rebellious, vindictive and unrepentant, its thoughts continue to lower its vibrations more and more until it sinks into still deeper depths, into the second hell, where destruction destroys itself—for destructive thoughts disintegrate and finally annihilate forms.

But it should never be forgotten that there is no angry God who punishes, there is no vindictive Being who says: "You have broken my

laws and therefore you must suffer." But the laws of Nature are automatic in their action; and each person places himself within their operation by his thoughts and acts. If a man violates the laws of hygiene, or of diet, he is not punished by a God, but automatically suffers by his own acts, and so it is in the realm of morals —for all ethical precepts are based on the laws of Nature.

Men are like the fish in the sea, or aquarium: some fish are of denser rates of vibration and therefore live deeper in the water; while others of a higher rate of vibration swim near the surface. At enormous ocean depths are found forms that die as soon as they are brought into the upper waters.

The law of life is this: man is the creator of his own destiny here and hereafter. A statement of this kind is easy to grasp intellectually but is hard to realize. All education in the Occident has been for generations to the contrary; and now it is generally accepted that the "accident of birth," or the "caprice" of Deity—not man's own thoughts and acts in a former life—places him in his natal environment. It is also a race belief that environment and education determine man's earthly career, though everywhere, particularly in America, there are abundant exceptions to this seeming rule.

It is true that the life of the drifter, the nega-

tive individual and the thoughtless person, is largely shaped by environment; but that is because they are thoughtless, because they have not arrived at the creative point of mental development. In the cases of the many exceptions referred to—those who transcend environment—there is abundant evidence that man, the thinker, is man the creator, and that he shapes his life according to his will. Thus, both the rule and the exceptions prove the contention of the Occultists.

Nor is the after-death condition the result of chance, or of predestination, or of the acceptance of a particular creed; of masses or of vicarious atonement: but it is the automatic result of personal vibration produced by habitual, self-engendered thought. This is as incomprehensible to the childish mind, saturated with theology, as was the problem to the little girl of how Jesus could be a Jew, when His Father—God—was a Presbyterian, like herself.

There are three Heavens. Above the purgatorial realm there is a finer form of matter; and as the ego is liberated from its physical body, if its thoughts have been pure, if its aspirations great, if its life was mental rather than purely physical, then, by the law of specific gravity, it rises to the first of the higher, inner planes called the first Heaven. That place, to it, is physical, which is to say, it is as material to the ego upon

that plane as this earth was to it, while in the physical body. There it rests, amuses itself and meets its friends and associates. It is a beautiful abode, the "Summer Land" of the Spiritualists, if you choose; and there the ego can meditate upon the past and plan for the future; or, if so disposed, may continue its mental work commenced upon earth.

If the ego has aspired still higher, if it has advanced to a greater state of knowledge, if it has made its vibrations intensely rapid, then it is drawn to the second Heaven, transcendant in glory, where all is harmony and the vibrations of the place itself are musical. It is a place of rest and not of effort, where the choice souls, who are the higher products of evolution, rest until they are willing to incarnate once more upon earth for the purpose of perfecting themselves, or of helping humanity. There also are those who have exhausted all the possibilities of earthly experiences and now await the opportunity to pass on to the next, or fifth, planet of our evolutionary chain.

Beyond the second Heaven is the one which is spoken of, in all the Scriptures of the world, as the highest Heaven, the abode of the Celestials. There it is that the triumphant ego rests forever and forever. It is the Nirvana of the East, it is the old orthodox Heaven of the West. But, once an ego enters that realm, which it has won by

reason of its efforts, it never returns to earth. There its consciousness gradually fades away, and it becomes one with the Absolute. "The dew-drop slips into the shining sea." Individuality and immortality are consciously surrendered.

Reward, like punishment, is self-earned, and when once the ego has developed to the point of intelligent selection—foreseeing accurately the full extent of its decision, then it must choose whether to rest for a time in the second Heaven, or to enter the abode of the Blest—the highest Heaven—and have the door of evolution close upon it forever.

There are some egos who become weary with the struggle of evolution and prefer a few centuries of ecstatic bliss to eons of effort; and these, yielding to the high vibrations of the utmost Heaven, finally respond to and become a part of the Divine Harmony until they, "like harp strings are broken asunder by music they throb to express." But those who desire to progress, those who feel within themselves the power to grow from man to Saint, from Saint to Angel, from Angel to Archangel, to Cherubim and Seraphim, to Elohim and finally to Sun Gods, those are They who take up the Cross of Evolution upon other planets, forever mounting higher as They grow in strength and wisdom, until Omnipotence and Omniscience is reached, and They become a part of the Celestial Hierarchy.

CHAPTER TEN

RECIPROCITY

When the Nazarene said; "With what measure ye mete it shall be measured to you again," He was giving, to His disciples, a lesson in the operation of the Law of Reciprocity; which is but one of the many aspects of Cause and Effect. And, while it is true that this great Law has been in operation since time began, its power and execution have been known to but a comparatively few individuals on this earth.

All the great Avatars have taught, to their immediate pupils, or followers, something about the operation of this Law; and its various aspects have been called by various names at different times. Some of these aspects have been dimly perceived and partially understood, by certain individuals who were mentally and spiritually developed in advance of their fellows; but that it has never been fully accepted and applied to the lives of men and women, in everyday life, is shown by the sad experiences and the suffering of mankind today.

Looking backward upon the human race as far as Occult history shows, it is seen that, since man was man, Cause and Effect have been operating,

with him and with all other created things; and yet, for thousands of years man knew no more about that great Law, than he knew about the electrical currents that surrounded him, and which produced the wonderful phenomena at which he marvelled, and of which he was afraid. And, when ages had passed and men began to understand something about some of the aspects of this Law, their first thoughts were to protect themselves against its operation by finding a way to escape from it. And the various and varied excuses men have made for themselves, and the childish deceptions they have practised to enable them to do as they desired and escape from the consequences of their doings, would be pathetic if they were not so funny.

The Scripture says: "And God created man out of the dust of the ground and in His own image; in the image of God created He him; male and female created He them."

The Occultist would add: When the Gods created the subjective minds of men out of the Cosmic Currents—which were as negative to Them as is the dust of the ground to man—and when the Gods had individualized men into shapes something like their own, the only resemblance men bore to their Creators were their figures, since all were ovoids, and there the likenesses ended.

The creation of the Sons of God, or subjective minds of men, was a volitional act of the Gods,

as is now the production of the human bodies of children a volitional act of men; and the Sons of God then, knew no more about their origin, or of their relationship to the Universe, than the newborn infant of today knows about its parents, or of its environment.

In its beginning, a Son of God was what it was from no volition of its own. It was created because the Universal Consciousness desired to express Itself in forms. But now, after all the ages have passed, a Son of God is what he is, and where he is, because of his experiences in previous physical forms of expression; what he will do and be, depends entirely upon his desires and his acts.

When the Sons of God were first created they were imbued with but one desire and that was to exist. To exist and to continue to exist, was their first and original incentive—and this was God-given. The desire to exist was and is, to a Son of God what the mainspring is to a timepiece. It keeps him going.

The Scripture says: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul."

The Occultist says: When the Gods created the subjective minds of men the process of creation was different from that of the creation of the animal minds and bodies—a description of which

has been given in another Chapter; that the Gods moulded their Sons out of the manifesting particles of the Universal Consciousness and each Creative God used, of His own magnetic force, a sufficient amount to hold those manifesting particles together in the forms that He had created.

In the Scriptures the magnetic force, implanted within those ovoid forms, was referred to as the "breath of life," and by some writers, has been described as "the waters of life." But to the Occultist, it is known as a magnetic, God-given force to subjective man or mind, on the morning of his creation. And so it was that men became the Sons of the God who gave of His own life force to each Son that He created.

To exist, or to be, was and is man's paramount desire, since all his other desires are subservient to it, and have been acquired since he came upon this earth to live. The second desire man acquired, after he was given, for his abiding place, the freedom of this world, was to possess material things. He thought he saw an advantage to be gained, by acquiring individual possessions; and, having forgotten any knowledge he may have had of mental, or of spiritual qualities, his next strongest desire was to gain material wealth.

Through the gratification of his desire to acquire, without reciprocating, a great selfishness was born in man and soon he degenerated, from an

innocent, negative, trusting individual into a conscienceless robber of other men; and then the Law of Cause and Effect began to operate more forcefully with him.

To his surprise, he found that when he had robbed and beaten other men, less powerful than himself, some one took from him the things he had acquired; and that others did to him as he had done to others. And, after thousands of years had passed, and man had become a self-supporting individual, he came to understand that there was also an invisible power that could rob and destroy him. When, in the darkness of the night, he felt the earth trembling and quaking beneath him, or when he found himself powerless to save his possessions from destruction by floods, or cyclones, at first he was bewildered and confused and then, a great fear was born to him.

That there was an invisible power greater than himself man was forced to realize and to protect himself against that power, and continue with his transgressions, became his third desire.

Because primitive men were more evil than good, to destroy gave them more pleasure than to construct; and when the Law of Cause and Effect began operating forcefully, with them, its destructive aspect predominated in its operations until, like hunted animals, men fled before, and tried to hide from, its tremendous power. And when men found that the same terrific, invisible force

followed and punished them, in spite of all their efforts to escape, they began making plans to either cheat, or propitiate it.

They knew how to cheat each other, and they also knew that when they could not cheat they could sometimes propitiate, by dividing their ill-gotten gains with another; and so they reasoned that whatever destroyed man and his possessions was his enemy and must be fought, or bargained with; and, since it was impossible to fight an invisible power, it must be propitiated. And thus it was, with the hope of making his escape from suffering the consequences of his acts, that primitive man conceived the plan of making sacrifices to God.

It was not because they loved the destructive force, which they called God, that made men hold their sacrificial carnivals; and it was not because of their love for that invisible power that made them sing flattering praises and shout deceitful hosannas and hallelujahs to God; but it was the fear of taking the consequences of their acts that actuated them in all their so-called religious ceremonies.

It was black fear, and not perfect love, that first made men build tabernacles and temples and hire priests to help with the mockeries and lies that for centuries were called religious worship. And it is the same spirit of fear and unhonesty bequeathed to their posterity that make men of the present day

continue with the pomp and display and all the artificial ceremonies of the Churches.

What may have sometime been unhonest in the ancestral mode of worship, has now become actually dishonest at the present day; and it is upon this rock of dishonesty that the ships of Church and State are foundering. Individually, most men began to learn their first lessons in religious dishonesty when they knelt at their mothers' knee and, folding their baby hands and bowing their little heads, were taught to say: "O God, please save me from the sins I have committed today, and this I ask for Jesus' sake."

Fully and honestly interpreted, that request, or prayer, meant in the baby's mind and also to the mother who had taught it to the child: "O God, please remove all the unpleasant consequences of my bad behavior today, and let me escape from the punishment that I deserve; and please let Jesus, my older brother, bear the disgrace and shame—if there are any—which I have earned and which really belong to me. And this I ask because I am too selfish to take the consequences of my own bad behavior."

Or, if the child said the little prayer so familiar to every one: "Now I lay me down to sleep; I pray the Lord my soul to keep; If I should die before I wake, I pray the Lord my soul to take." In its heart the child meant when it said that mantram: "Now I am going to sleep and shall be

unable to take care of myself. If I should not waken again in this world I wish to escape the place prepared for bad children and I want to go to Heaven where, regardless of my sins, I can stay forever and forever with God and His holy Angels."

And somehow the child and its mother believed that its dishonesty would not be discovered by Deity; and that it might not get what it deserved, and the prayer would be granted.

And so it was that children began each incarnation with an unhonest attempt to get what, by actual right, was not theirs; and to try to deceive God, was one of the first lessons they learned.

Think of how much needless suffering mankind has had to endure because of the fallacies that have been, and are being, taught by the Churches. What different lives men and women would have lived had they been told the truth by their priests. How much further on, in their evolvement, men would now be if they had not been lulled into a false security by their so-called religious leaders. And is it anything to wonder at, for those individuals who have begun to think independently for themselves, that those great edifices called Churches and Cathedrals, are being destroyed—with their baptismal fonts and their glittering, jewel bedecked altars, their wonderful paintings of imaginary Saints and Madonnas?

Is it not true that they were all built upon false foundations and that every cornerstone was laid in deception? And is it not a fact that the priests, who promise a protection they know they have not the power to give, are deceiving the people who contribute to their support and to the building of those huge monuments of deception?

It has been almost two thousand years since the first religious society was organized in the great evolutionary cycle that is now coming to a close. It has been more than fifteen hundred years since the Nicene Council assorted and arranged, according to the liking of the few bigoted, dishonest men that composed that Council, the so-called religious records of that time. Because the publication of some of those records would have made it impossible for the Pope, the Bishops and the priests to conceal the truths contained in them, that Council of dishonest men destroyed what they did not wish the people to know; and they also eliminated from many of the manuscripts, which they did compile, such excerpts as did not agree with their plans for the "New Church of Christianity."

And they not only eliminated but they interpolated many things which were not in the original text. And thus they gave to the world, for its religious guide, a book with falsified records and ecclesiastical errors. And so it was that for fifteen hundred years Churchianity, instead of Christianity, has been fed to the world and men

have been taught to believe that it was through the auspices of a Church, or of a priest, they could escape the consequences of their acts.

But now the earth is coming into another and a more rarefied atmosphere in the heavens. And there will be as great a difference between the old and the new astral influences surrounding the earth as there is between a day overshadowed by a leaden sky and one brightened by glorious sunlight.

Under this higher, more rarefied astral influence all old forms of religious worship and dishonest affairs of State, which have deceived and oppressed mankind, will be swept away until, as the Nazarene said to His disciples, "Verily I say unto you, there shall not be left one stone upon another that shall not be thrown down."

And when His disciples asked Him to explain His assertions, He said: "Take heed that no man deceive you. For many shall come in my name and shall deceive many; and ye shall hear of wars and of rumors of wars; but see that ye are not troubled for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom and there shall be famines and pestilences and earthquakes in divers places. All these are but the beginning of sorrows.

"And there shall be many offended and shall betray one another, and many false prophets shall

arise and deceive many. And because iniquity shall abound, the love of many shall wax cold. But, he that endureth to the end, the same shall be saved."

And here again did the Nazarene teach His disciples how effect would follow the causes that would be set into motion during this cycle, which was then only in its beginning. And shall men and women of today close their eyes and go stupidly blundering on in the footsteps of their forebears, hoping and believing, as they did, that they will escape the consequences of their acts?

Or, will they come to a realization of the fact that in the coming New Day no man can get what he has not earned, and that he cannot earn what he will not get?

In man's desire to possess the things that were not his he has brought himself into the present chaotic condition from which he must extricate himself.

The next great struggle for which mankind must prepare, will be for an adjustment of business relations between the serving class and the employers. National wars will soon be ended, for the remainder of the time men will live upon this planet; and all bitterness between men must be eliminated before future spiritual progress can be made.

Reciprocity must be the law by which all wrongs and misunderstandings will be adjusted and the so-called upper classes who have not shown a spirit

of reciprocity, toward those who served them, must learn the lesson that they can no longer get something for nothing but must pay, in full, the value of what they receive.

And the laborer must learn that he must give full value in service for the remuneration he asks. For the time is here, now, when men have arrived at a point in their evolvement where justice must be done and all old wrongs must be righted before the earth, with its load of struggling, suffering humanity, can pass out of this old cycle and enter the new one. There will be a house-cleaning time for old Mother Earth, and she is going to leave behind her, in space, all the old mental and physical dust and débris that have been accumulating upon her during the past ages.

In the New Day, justice, truth and honesty will be the ruling principles which will govern men and women. Greed and lust for possessions, or for aggrandizement, will be unknown.

This Arcadian condition of society will continue upon this earth for many years, but only those whose lives are governed by the Law of Reciprocity will live to enjoy the new conditions. In the new era commercial paper will not be circulated among people, in the place of money. No one will live upon future prospects that may never be realized.

In those days there will be no transactions of high finance; and the true standing of each in-

dividual will be known as what he has earned and actually possesses. Gold and silver will be the medium of trade, and, should there be banknotes left they will be recognized as relics of a dishonest, degenerate age.

The faro wheels, the dice boxes and all the instruments now used in games of chance will then be looked upon with wonderment, forgotten by those who suffered from their uses in this undeveloped age. In that wonderful New Day the printing presses will print the truth and there will be no subsidized press, or privileged class, to exploit an unprivileged class. Speculation will not then be known and should an individual misrepresent the value of a thing he sells he will become an outcast from society.

Governments will own the banks, and all the public utilities, and will administer public affairs without prejudice, or preferment; and reciprocity among all the people will be the accepted law governing all functions and transactions.

CHAPTER ELEVEN

THE SPIRITUAL RENAISSANCE OF THE NINETEENTH CENTURY

THERE were less than two hundred years left to the Piscine Age when the nineteenth century commenced. And, according to historical precedents, in other cycles, the religion of the world was decadent at such a time. The Hindoo gods were dead. Allah and Mohammed were so decrepit that even a "holy war" could not be conjured in their names. Jehovah had lost, through heterodoxy and atheism, most of His followers and was tolerated by the faithful, only, when He did not interfere with business. Christianity was merely formal and had disintegrated into almost as many sects as there were days in the year. Its Trinity of Gods were moribund, and were scarcely ever mentioned in polite society, politics, or on the stage. The Holy Ghost had almost faded into the circumambient atmosphere from whence It came. The Father had not been deprived of His "Great White Throne" in space, but was not permitted, in any way, to interfere with the affairs of the World, or with the plans of His children.

The Son had a formal following who, for a few hours each week, paid, with flattery, the obligation

they were supposed to owe Him by reason of His alleged sacrifice. All the foregoing conditions applied to the general mass of men; but it is true that each of the religions had a few followers who were trying to grasp the spiritual significance of their respective faiths and to live the life. It is also true that each of the religious beliefs had some fanatical adherents of their theology and mythology, who were willing to die for their faith, but not to live it.

During the closing days of each Zodiacal Cycle, or at the commencement of a new one, some great religious Teacher comes to the world to awaken spirituality; and in each Century of the Cycle the movement is continued by lesser Occultists. At the close of one Solar Cycle, or in the beginning of another, some great Messiah, Saviour, or Avatar, descends to Earth and incarnates to give a religious impetus to the New Age. And, at this juncture of history, it happens that a Solar and a Zodiacal cycle are jointly closing, as was foretold by the Nazarene Occultist, at the beginning of this Piscine Period, when, at the importunity of His disciples, he described "the consummation of the Age."

Because of the materialism of the nineteenth century, a superhuman effort had to be made to awaken any spirituality. The Occultists were, of themselves, unable to cope with the situation, and a Master of Occultism, therefore, had to initiate

the work; and once more the world was blessed with the physical presence of a God, who incarnated in the nineteenth century instead of at the beginning of the Aquarian Age.

It is not altogether complimentary to the intuition of many students of religion, that they were unable to recognize that Avatar, nor the scope of His work, and that they are still looking forward for a Messiah to come in the next century. History strangely repeats itself. Two thousand years ago the human race was looking for a Messiah-King and failed to recognize the Messiah-Teacher. The few of this age, who are interested in the subject, are looking for a Messiah-Teacher, and fail to realize the Messianic Message and Movement.

The Aquarian Teacher, who hastened His coming to the nineteenth century, did not intend, through His personality and powers, to impress the masses and to be worshipped by them. His purpose was not to start a new religion—since the world was already afflicted by too many; but his object was to destroy all old religious forms in order that the spirit of each, "which giveth light," might shine forth once again as a unified esotericism.

By reason of His effort, all old religious forms are disintegrating and, in a short time, will have passed away. For the first thousand years of the Aquarian Age there will be no temples and no

priests; but each man will find his own way to God, through self-discipline and by the study of ancient but perennial truths. After that time, possibly, history may repeat itself and the greed and ambition of a few, combined with the intellectual laziness and indifference of the many, may again create a priesthood and a new mythology.

The Aquarian Teacher worked through various channels, and planted the seed in many soils. Some of His activities may be discussed but others must remain undisclosed, until revealed by the blossom and the fruit, in the fulness of time. His aids were the same, in the main, as were used in all previous periods—students of Occultism. Some were conscious aids, while others were only partially conscious ones; and still others were unconscious assistants. His work commenced about the middle of the nineteenth century and He laid down His body Sunday June 24, 1900. By this it is not meant that He ceased, at that time, to work for humanity, because His efforts continued, on the inner planes of being, for a number of years thereafter, and will be continued, with the more progressive of the race, for some time to come.

Nothing that has been said in reference to this great Soul must be taken as implying, in any way, that the Nazarene Teacher will not fulfil His promise and return at the close of this Cycle. Having given His unqualified promise, He will

necessarily keep it. But, while He will come, in the last days of this fast closing Age, in individual power and great glory, it does not mean that He will come in the manner selected by many of His ardent but mistaken followers. Nor will He come to judge the living and the dead; that being the respective duties of two of the Planetary Spirits—the Gods of Compensation. But the Nazarene will appear to those who have understood His teachings and have kept the faith.

In the middle of the nineteenth century atheism and agnosticism were characteristics of the educated class; and scepticism, which could not reconcile the precepts and the practices of their superiors, was characteristic of the serving class. Spiritism was commencing its recrudescence with the psychic manifestations of the Fox sisters. It was apparent to all Occultists, who had conferred with the Great Teacher, that enormous possibilities lay within the new phenomena; and some Occultists volunteered to stand behind that movement and to perform some of the astounding manifestations which later attracted the curiosity of the world.

It was uphill work for the volunteers, and not at all pleasant, because of the character of many of the mediums who had to be utilized. But, in all previous history, phenomena had first awakened the curiosity of some men and later had engaged their interest or intelligence. It was not a time

to consider the character of the means to be employed, so much as to use any and all available means, since the spiritual existence of humanity was at stake.

At first, the materialists denied the existence of the phenomena, but when they had grown to such momentous proportions as to quell denial, then the materialists contended that the phenomena were produced by fraud—and, for a time, the world accepted this explanation. Churchianity both ridiculed and anathematized the movement, because it threatened the existence of the Church, for, if it could be established that, after death, good and bad men existed, in astral forms within the photosphere of the world, then what became of Heaven and Hell and the doctrine of the Atonement?

Without these basic, theological doctrines the Church could not exist. But, love was stronger than dogma and many brave men and women persisted in investigating Spiritism, and the number of investigators increased until, finally, Spiritualistic Societies were established throughout the civilized world. Later some scientists, who were not imbued with crass materialism of the dominant German school, undertook to investigate Spiritism.

During the second decade of the nineteenth century, science began to attack the dogmas of the Church and slowly doubt commenced to corrode creeds. The investigation of psychism, by scientists, gave a standing to the phenomena which

they formerly lacked and many members of the Church were converted into thinkers. So large and respectable, in the eyes of the world, did Spiritism become, that societies, for psychical research, were established among all nations, not entirely dominated by the Church. The Occultists continued their work along these lines until the movement gained such impetus as to disintegrate dogma in the minds of millions of men.

There were other Occultists, who had specialized in philosophy rather than magic, and, under the Great Teacher, became active in other directions. Some of these sought to reawaken an interest in philosophy and psychology, two subjects of which the world was densely ignorant. Philosophy had become the unpractical realm in which a few dreamers dwelt, much to the amusement, or contempt, of their contemporaries. Psychology was barely kept alive, in small classes in the colleges, and there it was studied rather as the abnormal functioning of mind than of mind itself, with its powers and potentialities. Philosophy and psychology were both considered, by the ignorant world—even of letters—as "impracticable," and a stamp of that kind was conclusive in an age of materialism. But, among the more progressive philosophic students of the century, was one Dr. Quimby who was conducting classes in Berkeleyan philosophy; and among his pupils were a number of strong egos. This was a center that was quickly

utilized, by the evolutionary powers, through which to stimulate the study of applied philosophy, especially in its relation to practical life. Truth is always colored by the medium through which it manifests. Being a physician, and a child of the age in which he lived, Dr. Quimby naturally sought to make his philosophy practical, particularly along the line of his profession.

The basis of Berkeley's philosophy is that no object can be known except under the form which sense perception gives it. This of course Berkeley derived, as a conclusion, from Locke who attacked a materialism which sought to "make a self-existent, stupid, unthinking, substance the root and origin of all being." Traced back step by step, through a distinct line of philosophers, it finally reaches its source in a perverted, or one-sided, view of the idealism of Socrates.

Quimby's contribution to the world was the application of Berkeley's philosophy to the curing of disease. If no object can be known except under the form which sense perception gives it, then, urged Quimby, by inhibiting sense perception of disease it is destroyed. Many of Quimby's pupils enthusiastically accepted this half truth, as truth, and through mental suggestion put it into practical application.

Neither Quimby nor his disciples seemed to have grasped the philosophic truth which the Occultists were trying to impress upon them, that know-

ledge is the result of the interaction of two factors, subject *and* object—though these may be, in themselves, two aspects of primordial essence. And that if there is subject and object then inhibition of sense perception of disease only destroys a "knowledge of," or a "belief in," disease and not the disease itself—as has been demonstrated in many thousands of cases among the religionists of Quimby's applied philosophy.

One of Quimby's pupils started the Christian Science movement and perverted the philosophic statement of Berkeley, and the semi-philosophic, but illogical conclusion of Quimby, to the fallacious dogma that "there is no matter"—no philosophic "object."

This unphilosophic principle was duly heralded as *the* "discovery," by the founder of the movement, of a new truth, which, to a student of the idealism and of the nihilism found in many of the sacred books of the East, was as amusing as the discovery by a schoolboy of the multiplication table.

Other students of Dr. Quimby founded the New Thought movement which adhered more closely to the Berkeleyan philosophy. Both movements specialized in mental healing and gained, and continue to gain, about the same number of adherents, for both utilize the time-honored principle of attracting and convincing the mass through phenomena.

Both movements drew largely from the Church and made a distinct step upward for those who joined the new schools of thought. When New Thought was well under way, Prentice Mulford was fortunate enough to meet with, and study under, a French Occultist. Mulford embodied the Occult Philosophy, as he understood it, in six volumes entitled "Your Forces and How to Use Them." These books made a profound impression upon the students of New Thought, broadening their views and showing them that their New Thought was but a part of the oldest philosophy extant—Occultism.

Many students of Christian Science became dissatisfied with the limitations of their Church, and left it to start other mental movements along broader lines. All these progressive thought schools and churches contributed their share toward awakening in man a consciousness of his divine nature and toward teaching him his actual and potential, mental and spiritual powers. These schools caused a reaction on Churchianity and awakened, in it, a knowledge that men were fast outgrowing the worn-out dogmas founded upon, or embodied, in the Nicene Creed.

When the three described movements were well under way, or about the last quarter of the nineteenth century, a fourth effort was made by other Occultists, under the Great Teacher, to enlighten humanity by destroying the crude creeds of all the

old religions—commencing with the dominant one of the Occident. The exoteric head of this fourth movement was Madam H. P. Blavatsky, and the esoteric powers were the Occultists assigned to work both behind and in that society. The first worker behind the scenes was that brilliant Occidental Occultist, whose portrait was poorly painted by a member of the Society, and was afterward photographed for the benefit of some of the esoteric members. This worker was known by a number of names, but was, in point of fact, the ego formerly known as Cagliostro. To him had been entrusted the preliminary, esoteric education of Madam Blavatsky and the outlining of the Society she was to establish. Later, two Oriental Occultists known as "M." and "K.H." took charge of directing the work through the Madam; and finally, in the last days of her life, a new teacher was assigned her—an Occultist called "H.P.B." or "B." to distinguish him from his medium, the Madam. He was, in point of fact, Jacob Boehme—in a former incarnation.

The object of these diversified teachers was to attract to the movement associates and followers of former lives and persons of various races and castes, and of many mental differences. For the primal purpose of that organization was to establish a Universal Brotherhood, in the only way it could be done, namely, by studying Aryan and other Eastern literatures, religions and sciences;

and by showing that, at heart, all religions and most sciences are one in essence—Esotericism, or Occultism.

Another announced object of the Theosophical Society, which the new movement was called, was to investigate unexplained Laws of Nature and the psychical powers latent in man. According to time-honored tradition, this object was accentuated in the beginning of the Society and the production of psychic phenomena outclassed, in every way, that produced in the other movements. Naturally, this attracted many people, first, through curiosity, and later, by reason of mental conviction. This Society never acquired the large membership of many of the other organizations, but, nevertheless, did as great a work. Through its activities, some knowledge of a religious philosophy was inculcated into the Occident, which, prior to that time, was devoid of any. This philosophy of esotericism had to be given out sparingly, at first, and the early literature of the Society was as much destructive to the pretensions of the old religions and sciences, as it was constructive in unfolding a knowledge of the old philosophy. Later, an esoteric, or inner group, was formed within the Society, in which some of the teachings were given in a more exact manner than was taught the public.

After Madam Blavatsky's death the Mother Society first divided into two rival organizations

and later, from these, arose many others—as Madam Blavatsky foretold would be the case. The Mother Organization had to do the pioneer work, the later societies and schools exhibited different progressive phases of that work. The fact that the Mother Society, and its children, jealously spend more time in criticizing each other than in attempting to form a nucleus of Universal Brotherhood, should be attributed to human frailty and not to a lack of merit in the purpose of each organization.

As the human ego lives, occupying many successive bodies, so does truth manifest in many vehicles. It is evident, to any one who will carefully analyze the organizations mentioned, that no single movement does more than express a phase of Occultism. For example:

Spiritism reveals the psychical power latent in man. Christian Science and New Thought the mental powers, while Theosophy presents an aspect of the ancient philosophy. Each movement has appealed, as it was intended it should, to that class of minds interested in the respective subjects. No one movement could have, at the time, attracted the students of the other movements because of the dissimilarity in mental characteristics.

There are basically two classes of minds in the world. The contemplative, or rational, and the active or intuitional. In their undeveloped states,

each is tenacious of its original tendencies, but, as they evolve, each complements its deficiency by acquiring something of the nature of its opposite. It was natural, therefore, that Theosophy, or the philosophic movement, should attract the contemplative man while Christian Science appealed to the practical mind by a display of the force aspects of the ego; and that New Thought should be a step toward harmonizing the two elements. And in contradistinction to these mental movements stands the psychic.

It was also natural, at the present stage of evolution, that gratitude and loyalty to a teacher for bringing a student out of dogma into light should have made fanatics of many undeveloped members of each group; and that, in consequence, " all truth " should be claimed by the members of each organization. But, as the organizers of each movement passed away, a greater tolerance grew up and the interaction will, in time, not only broaden and enlighten the respective followers of each aspect of truth, but unitedly will influence the outside world.

The thinking world has, already, been greatly helped by the teachings of each group; and it is not in membership but in influence that the importance of a movement should be measured. Millions of egos have, through private study, been helped by the literature, which has been issued, during the last half century, by the various

aspects of progressive thought. The mental reaction is seen even in the churches which have been compelled to abandon or suppress some of their dogmas.

The object of the Great Teacher, in stimulating each of the foregoing movements, was the same; to bring about a spiritual renaissance, and not to perpetuate new churches, or cults. With the conclusion of the present cycle, these organizations, like those of all religions, will pass away; but the truths presented by them will, unitedly, enlighten unborn generations.

It is thought, not forms, that persists. For this reason, perhaps, the greatest work done under the Teacher was seemingly unorganized. Many Occultists were delegated to collect, translate and publish, the works of ancient and mediaeval esotericists. There was no old Occidental Occultist, whose teachings could aid in the renaissance, who was overlooked, and all the sacred books of the East became the property of the world.

Other modern esotericists were requested to supplement all that had been done with such complementary writings as would harmonize and complete the whole. Thus has some of the work of the New Master been publicly done, so as to administer to the needs of present humanity and to prepare the spiritual food for the quickly approaching Aquarian Age.

CHAPTER TWELVE

THE ESOTERIC CHRIST

Less than sixty years ago, Abraham Lincoln was one of the most bitterly assailed men in the United States. The papers were teeming with abuse of him, although he was trying to serve the people according to his light. And then occurred his tragic death, and, with it, came a revulsion in the feelings of the people of the country towards him; for a martyr is frequently the hero of a future myth. And, with the revulsion of public sentiment, those who had despised Mr. Lincoln began to study his character more carefully and to weigh, more nicely, his services to the republic; and, as they understood him better, they began to appreciate him.

As time went on the faults of the man were forgotten and his virtues alone were remembered; still later, he was praised and glorified until at present, he has almost reached, in the minds of many, the position of a demi-god. Recently a Grand Army of the Republic man, when asked what his religion was, replied, "My religion is Abraham Lincoln."

This character, because so recently alive, is used to illustrate the mythopeic tendency of the human

mind which is exemplified throughout history. And if this myth-making tendency manifests so strongly, about a recent political character, in a sceptic age of reporters and the public press, what may be expected in the case of religious leaders in a remote, credulous age where there were no reporters or press?

Not only is the human mind mythopeic but it is very limited in its scope of myth-making, repeating the same stories age after age, merely applying them to different characters, as the same names are repeatedly given to different cities and streets, or the same legends told about different localities.

Some time ago a book was published in which was collected, substantially, the same historical myths which had been applied, in turn, to all of the leading religious teachers of the past—the book was entitled "The Ten Crucified Saviours of the World."

As some workmen destroy an old, useless building to erect a better one on its site, so do some iconoclasts destroy beliefs, only to regenerate them on a higher plane, modelling their acts after those of the Hindoo God Siva.

The mythical Jesus Christ has served His purpose and has now ceased to be a potent factor in the lives of even those who formally worship Him. Why, then, continue the myth any longer?

May not the mystical Jesus, when understood,

become a power in the evolution of the mass as He has been in the lives of many Occultists in the past and in the present?

It is with that hope that this Chapter of Occult history is written. The Church records say that a little less than two thousand years ago, in Bethlehem was born a Saviour of the world. Prior to His birth, angels appeared to His mother Mary, telling her that she would bring forth a Saviour—just as they had appeared a short time before to Elizabeth, revealing to her that she would bear a sacred ego; and as they had appeared to the mother of Buddha, saying that her issue would redeem the world; and to the mother of Krishna, to whom the same message was given.

These Celestial Visitors, to Mary, are compatible with the Occult records, for, when a great Soul is to be born it is customary to warn the mother to use all precautions, mental and physical, to give as perfect a vehicle to the incarnating ego as is possible.

But the further message, as narrated by the usually published texts of the gospels, according to Matthew and Luke, that a virgin should bear a son, is not corroborated by the other two gospels and is distinctly contradicted by the oldest text, now extant, of Matthew (Mt. Sinai Text, A.D. 350-400), which in verse xxi says that the angel told Joseph that Mary should "bear thee a son,"

and in verse xxv, "He (Joseph) married his wife and she bore him a son and he called his name Jesus."

It was at this point that the unskilful myth-makers commenced their work, in order to make Jesus a unique character in history. The Occult records state that Joseph married Mary and she bore him a son and they named him Joshua, which in Hebrew means a Saviour.

The name Jesus Christ is the translation of the Greek text, Issus Christus (formerly Christos), meaning the anointed Saviour, or prophet, or in mystical language, the Initiate. Throughout this Chapter, His popular name will be used to avoid confusion.

It should be remembered, in this connection, that the Occult records were prepared by the Magi who attended His birth, while the imperfect records of the Church were not compiled until over three centuries after His alleged death.

It should be further remembered that the gospels were not written by the disciples of Jesus but were prepared centuries later by remote disciples of disciples who gave the traditional versions, "according to," the respective teachings of the four so-called evangelists, as the unknown writers had received them from their predecessors.

Think of the necessary inaccuracies which would have crept into a history that had been handed down, by word of mouth, for twelve generations,

and covering over three centuries. Think of one's experience in having one's story repeated, by a few friends, and coming back almost unrecognizable after a few days, or weeks, and then judge what it would have been if repeated for centuries.

It is no wonder that there has never been an agreement in the Church as to the cardinal facts in the life, the words, or the teachings of Jesus. Dissensions arose in the first century and continue to multiply to the present day. These disagreements have led to many intentional falsifications of text, and of history, in the past, by partisan priests, as has been shown elsewhere.

The Church has even failed to agree upon the date of the birth of the Saviour. The dates given by the earliest writers are January 6th, March 25th, March 28th, April 19th or 20th, May 20th and November 17th. The date now celebrated, December 25th, informed Churchmen unite in saying, is incorrect.

The first feast of the Church was that of the Epiphany, and in the beginning, about A.D. 190, was movable; but, finally, January 6th was settled upon as the time for its celebration. The baptism, and not the birth or the crucifixion, of Jesus was regarded by the early Church Fathers as the great event in His life. For baptism was the mystical acceptance of the probationer into the fold of the select—a more or less public recognition of the candidate's ordination. It was at

the baptism, that the Spirit of God descended like a dove and made the candidate over into a purified messenger, or oracle (Chrestes), of God. It was then that Jesus became the Chrestes, or Christ, in the judgment of His early followers.

When the later members of the Church desired a second feast day, to celebrate the birth of the Saviour, they first settled upon January 6th, making the Epiphany cover both events. Not yet had the myth-makers built up the theological doctrine of the crucifixion and the redemption.

But the early Christians found that their feast day, of January 6th, followed too closely the universal feast day of December 25th, in Northern latitudes. The 25th day of December had been celebrated by all nations and peoples during the Arine Age. The Pagan feast was astronomical, and was addressed to the Gods to send the sun again to the world to give it light and life; and the early Christians, seeing, as they thought, a parallel between the feasts of the Sun of God and the Son of God, moved their Christmas of January 6th back, in the calendar, to December 25th, and celebrated it at the same date as the Pagans, and a little later, A.D. 534, that day was judicially declared the birthday.

The Occult records show that Jesus was born September 21st B.C. 4—Julian Calendar; the apparent discrepancy is due to the changes made by that calendar in reckoning time.

As less enlightened people were drawn into the Christian movement, the personality of the Saviour began to loom large while His teachings became confused. The myth-makers were at work and the son of man was rapidly being absorbed in the mythical, not mystical, Son of God.

The parents of Jesus, His brothers and sisters and early followers, had not claimed any specific deification for Him, but the myth-makers saw to it that, by the end of the second century, He was pre-eminently *the* Son of God; and by A.D. 325, the Church was divided into two factions: one claiming the myth that He was the only begotten Son of God, and the other contending that He was a created intelligence and a Son of God like all good Christians—and was pre-eminent only by reason of His development.

The Occult records disclose that Jesus was the product of this planetary system. That, like the rest of humanity, He had incarnated many times; but, unlike the majority of mankind, He had profited by His experiences—had taken life seriously, had understood the purpose of His creation and incarnations and, therefore, had outstripped His more slowly developing brothers.

His wonderful progress as an evolving soul did not lessen His love for His fellowmen, but, instead, filled Him with pity for their blindness and mistakes. Therefore, in several previous lives, He had attempted to do what He could for the people

of His respective Ages, and, particularly, in the incarnation preceding the one as "Jesus," when He was known to sacred history as the prophet Elisha, which meant, in Hebrew, it is interesting to note, "God as a Saviour."

As Elisha, He did not accomplish all that He desired or attempted, and determined to again incarnate as a Jew in order to complete His work. He well knew the Messianic traditions and saw that, by taking a body from the House of David, at that particular juncture of history, He could fulfil many of those traditions. The Arine Cycle was closing and a new Teacher had to incarnate to revive the ancient truths, and so, He was willing to make an oblation of Himself, for the redemption—through truth—of the Jewish world. His life, and not His death, was His gift to man; and that life was an aid and an inspiration to His original, and to all subsequent disciples, and to all mystics.

The Biblical and the Occult records agree as to the family in which He incarnated, and that the Magi came from the East to attend His birth and that they brought with them presents sorely needed by the family—for Jesus was born in abject poverty.

The "Wise Men," were members of the same Occult Brotherhood to which Jesus had belonged, in His previous incarnation, and they sought to care for, and protect, Him in His babyhood and

later to aid Him in His development, and in His work. It was they who aided in the flight to Egypt and who assisted in His safe return.

The public records of His childhood are lacking, but the Occult records show that Jesus at an early age commenced His studies with the Essenes —the esoteric sect of the Hebrews to which His parents belonged. His progress was marvellous and at the age of twelve He was found debating philosophical truths with Rabbis and getting the best of the arguments. He was then ready for the profounder truths, and, with the consent of His parents, was taken by the Magi, at the age of fourteen, to a Lodge of Occultists in the Far East and there instructed in esoteric Philosophy and Sciences and prepared for His mission.

In His twenty-eighth year He returned home and received His public baptism, under John, for, without this ceremony, He would have received scant attention from the Jews.

John knew that Jesus was an Initiate and hesitated to confer the lesser baptism upon Him; but, upon the insistence of Jesus, consented. It must not be understood that Jesus was a full Initiate at that time, for He had only taken the lesser degrees of Occultism and had much to overcome, in His personal character, before He would be prepared to receive the Greater Mysteries. He was called both the Son of God and the Son of Man, showing His dual nature. He had within

Himself all the possibilities of Godhood, and the actualities of animalhood that all men possess. In other words, He was a strong subjective mind, possessing a powerful objective mind.

His was a strong emotional nature, which, in His earlier life, He failed to control. Even in His public career He was seen at one time weeping over Jerusalem, and at another, pouring invectives against it. Anger swept away His reason when He hurled vituperations time and time again upon customs, sects and persons. Nor did He confine Himself to words, for the Church records show Him assaulting those who bartered and sold in the Temple. He so lost His temper, that it mastered reason, when He found the fig-tree barren; and so far forgot His obligations as to use His occult powers to destroy the tree for not bearing fruit out of season.

His objective mind was, as every objective mind is, difficult to control, tempestuous, animal and irritable; and yet, by persistent effort, by constant humiliation of the flesh, through fasting, by prayer, and by concentration of will, He slowly dominated, one by one, His lower emotions and thus acquired self-control—the control of the emotional nature by the intellect and will. This is not written in disparagement of Jesus, but in adoration of His triumph over self and of His attainment of Godhood.

The Occult records further show that when

Jesus thought He had conquered His baser nature, He was then required to submit to the supreme test of self-discipline. No man knows himself until he is tried and has proven himself immune to temptation.

There are many smug people who pitilessly condemn a mistake of another, who, if they were tempted, would likewise err. They are the negatively good, or such persons whose souls have never been put under pressure. The positively good are those who, having first failed under temptation, rebuild their characters later, into spiritual adamant, as all advanced souls have done.

A man may be moral, poised, a conqueror of the brute within himself, and have acquired many of the finer attributes of soul, and still be imperfect. Once he commences to feel, within himself, the creative force of God; once he tastes the ecstasy of power, of dominion, of mental creation, and, having eaten of the Tree of Knowledge and become as a God, then comes his final temptation, the allurement to use his forces selfishly.

He knows he has developed his power, through his own exercise of will; that, through self-effort, he has brought himself from the lower planes of manhood and has placed himself among the Gods. From within, or from without, comes the subtle suggestion, " now that you have, through the slow course of ages, brought yourself to your present

position, why not enjoy the fruit of your labors—why not dominate the world?"

And so Jesus was taken, "by the Devil," into a high mountain and alone fought the final battle with himself and the powers of evil—there He suffered the final temptation of a developed Soul and conquered.

The Biblical and Occult records both show that Jesus was tempted. It was not merely an invitation, but a temptation. A perfected God could not have been tempted; such a Soul, with Its triumphs, could have meant nothing to struggling humanity, because there could have been no point of contact between It and mankind. It would have been a useless experiment for the "*Only* Begotten Son of God," to have automatically gone through certain human experiences, unless it was to teach God what man knew, and there is where the myth-makers muddle their own misconceptions.

But if, as the Occultists claim, Jesus was a composite of God and man, as all men are, and had to pass through all the typical experiences, that come in the destiny of man, then His life becomes illuminative; His suffering is man's suffering; His triumphs are man's triumphs, for, what man has done, man can do; then He is an inspiration to each struggling soul, an elder Brother of the race; then His teachings become vibrant with life and power, because based upon His personal know-

ledge and experience; and then in actuality, does He become "the way, the truth and the life."

After Jesus had proven to Himself and to the Brotherhood, from whence He came, that He was adamant to temptation, then was He qualified to go into the world and redeem it by His teachings and His life; and He took up His work at the age of twenty-eight. The Occult records show that He taught, as all His predecessors had done, in parables, to the people, and esoterically to the elect. The ethical truths taught were also the same as those given by all the prior prophets.

The so-called Biblical records are imperfect translations committed to writing three centuries after Jesus' mission; and, therefore, contain but a general outline of His life and teachings, with many interpolations by the priesthood, to help out theological controversies, or to build myths.

Perhaps the most unfortunate myth of all, was that of the "vicarious atonement," which originated in the Church about A.D. 150, and which practically nullified the entire life and teachings of Jesus. This myth was not finally accepted by the body of the Church until after the Council of Nice (A.D. 325) and was never accepted by the mystics within the Church. The vicarious atonement is so illogical that no adult would tolerate the myth, if the story had not been absorbed with the mother's milk, and thus had become in thought a

part of the normal life, like the family's social, financial, or political status.

This myth was the reincarnation of a prior Jewish myth of a like kind, fathered by other similar myths, and born in the night of time. They are all due to the human trait of cowardice, or to the desire to escape from the consequences of one's own acts. The myths may have originated with the first man and the first woman, as narrated in Genesis, he seeking to make her responsible for his acts while she placed the responsibility upon the serpent. There is scarcely any country, at any period, that did not adopt vicarious atonement, in one, or more, forms, as a part of its philosophy; for it was the only thing that appealed to mankind in the childhood of the race, and priesthood always found it profitable to pander to this weakness.

Among the Jews, on the day of the atonement, two goats were selected by the priests; one was killed, as a sacrifice, to appease Jehovah, while the other, called Azazel, had the sins of the people placed upon it and was driven into the wilderness. It was a convenient and a popular way to dispose of the iniquities of the people and far more human than the Athenian festival, Thargelia, where a man and a woman were both sacrificed for the same purpose. All through the Old Testament is the thought of vicarious atonement in some form.

Paul, with his genius for misinterpretation, seemed to have tentatively applied this doctrine to Jesus. It was a small matter to change the scapegoat of the Jews into "the Lamb of God which taketh away the sins of the world," and was sure to meet with popular acceptance. Other Christian writers had written of the At-One-ment to be had through the teachings of Jesus, but, to Paul, it was the atonement—both thoughts derived from Greek words in the Scripture carrying very different meanings.

If Churchianity's conception of Jesus be correct, how useless and absurd it was for "the only begotten Son of God," to sacrifice Himself, to Himself, in order to let men do as they pleased and escape the consequences.

Could His death, under these circumstances, be a sacrifice?

What lessons could His life teach either God or man under those conditions? What was the object of existence of man and of God? What was the compensation for man's living—the pleasure of selfishly sinning? What became of Divine Justice which is synonymous with Divine Love?

The vaunted civilization of the nineteenth century, with all its inequalities, iniquities, ignorance, thoughtlessness, cruelties and crudities, will, some day, in the not far distant future, be cited as the logical fruit of the dogma of vicarious atonement. This time-honored device of priesthood did not

require any specific act upon which to base the dogma, as history reveals; but, a combination of circumstances in the life of the Nazarene, gave a peculiarly apt opportunity to engraft it on to Churchianity.

According to the legend of the Church, which was believed by the masses, Jesus was supposed to have been crucified under Pilate; and that alleged event was cited by the Church as the oblation of Jesus to redeem the world from its past, present and future sins.

According to Occult history, the teachings of Jesus were revolutionary and not only angered the conservative Jews, whose religion He attacked, but were subversive of the rule of Rome. The secular and sacerdotal powers, therefore, agreed that such a disturbing element should be removed and charges were brought against Jesus. He did not wish to give up His life more than any other reformer, as was repeatedly shown by His acts—as when He fled to Galilee to save His life, or when He made His escape from being stoned, while in the temple, or again when He eluded the Jews, after the parable of the shepherd, or when He went to Ephraim to escape death. But He was finally betrayed by Judas and was brought to trial and condemned to be crucified.

Jesus willingly would have suffered the ignominious death of a criminal's crucifixion if a good purpose could have been accomplished by it,

but as it was, it was an effort to uselessly sacrifice a life very important to the world—a man with a message. His work was not completed and so, while awaiting the death penalty, He consulted with the Magi, or Occultists, from the Far East, who ever remained near Him from the moment of His birth, how to escape from His enemies.

The Occult records say that it was arranged among the Magi and Jesus that if no other means of escape should arise, at an agreed signal, both Jesus and the Magi should use their combined occult powers to produce a condition which would open an avenue of safety for the Nazarene.

The fatal day finally arrived, for no mitigation of the sentence had been secured. The disciples of the Nazarene were without influence, as were most of His followers, besides, they were rendered more impotent by reason of their horror and despair at the thought of their Teacher being crucified.

Jesus, with the other condemned prisoners, was conducted toward Golgotha, each bearing his own cross. During the mournful journey a large number of people collected, most of them Jews, who had brought about His condemnation and who wished to witness the execution. There were also some of His disciples and followers who desired to thus pay their last homage to Him.

Just before reaching the place of execution Jesus stumbled and fell, as though the weight of

the cross was too great, and this was the signal for the Magi to use their power. Unitedly they used Occult forces upon the multitude and a great fear fell upon the people. Then the Magi caused a cloud of darkness to descend upon the panic-stricken mob. The cloud was so dense that, in it, no one was recognizable. Then, using another Occult force, an earthquake was produced and, in terror, the mob fled blindly. Many fainted and were trodden upon by others who were fleeing, all believing Jehovah had caused the phenomena because a prophet had been condemned to death. Thunder reverberated, lightning played in the clouds and a terrific wind arose, all of which added to the confusion and the horror.

When the disturbance of nature subsided, and the guard once more assembled, there were but two prisoners, for the Nazarene had disappeared. Then a third victim was taken from among the few who had been too paralyzed with fright to escape, and this man like the other two prisoners was a thief. The soldiers, after mutilating the faces and bodies of the three criminals until they were unrecognizable, crucified them.

Jesus took refuge in a cave a short distance from the scene of the disturbance. His disciples did not know what had become of Him and believed He had been one of the three who had been crucified.

The narrative of the gospels of the phenomena

on the cross, the appearance of the angels, and the resurrection of the Nazarene, has no basis in fact but was a myth that grew up during the three centuries, or more, before the story was committed to writing.

Jesus remained in the cave, where He had hidden Himself, until the night of the second day when He ventured forth and appeared to His disciples, who had gathered to mourn His loss.

They were terrified on seeing Him, believing Him an apparition, and it was not until each had touched His hands and body and kissed His face that they were convinced of His physical presence.

Then He explained to them the facts, under the injunction that they should tell no one the true conditions, except His own family. He was still in great danger of losing His life and returned to the cave where He was visited, by the elect, who did all in their power to make Him comfortable during His enforced sojourn there.

It was during His stay in the cave that He outlined the future work for each of His disciples; for it was agreed upon, by all, that His public usefulness was ended and that He could best aid the movement from behind the scenes. He bid a sad farewell to His friends and disciples and returned to the monastery, in the East, with the Magi.

From the monastery, Jesus aided in the work of the new movement until after the Council of

Nice. From that time He merely appeared to, and aided, the deserving few—for the Church had ceased then to be His vehicle. Through His knowledge of Alchemy He continued to live and to use that physical body for one thousand years, remaining at the monastery. Then His body became so etherealized that He ascended to the subjective realm—Heaven—to remain there until the closing days of this cycle, now so near at hand, when He will redeem His promise and return to the elect, His real followers.

That He knew He would have both ostensible and real followers at the end of the Piscine Age is shown by His words:

"By their fruits shall ye know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?

"And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

So far the mythical Jesus has been contrasted with Jesus, the Mystic, but the life of every religious reformer must necessarily be a typical one; symbolizing the evolutionary life of man. For this reason there is a similarity in the history, and

tradition, of all the world's saviours. The life that each of them symbolized is that of the Esoteric Christ. The Esoteric Christ is the Subjective Mind of each man—the Son of God—" very God of very God, begotten not made, being of one substance with the Father "—the first begotten —the primal emanation.

Each Subjective Mind came from Heaven where it was one with God and incarnated as man, in man—the Objective Mind.

The Objective Mind of man is a product of this planetary evolution—of the earth, earthy. Through the slow stages of many animal incarnations on earth it gradually evolved a better brain and body until it stood upon two feet; then, by its own efforts, it could not rise higher in the scale of being, and looked to God for a Saviour who would redeem it—for, "nature unaided fails."

And God sent a Saviour—a Christus—a Subjective Mind to each Objective Mind to raise it up. "Know ye not that ye are Sons of God and heirs to eternal life?"

After its incarnation, each Son of God—Subjective Mind—is tempted to forget, or forego, its mission. It is tempted, by its material vehicle—Objective Mind, Satan—to use its force and knowledge to gain "all the Kingdoms of the world and the glory of them."

But if it is true to its trust, then, by its teach-

ings, its example, and its patient persistent effort, life after life, it spiritualizes the lower, or Objective Mind.

The oldest symbol of humanity is the cross, meaning the descent of spirit into matter. It is the "crucifixion" of the divine in the material for the redemption of the material.

When the conquest of the self is made—the conquest of the Objective by the Subjective Mind—then is the crucifixion over; then is the Son of man redeemed and the unified Ego can thenceforth manifest the potencies of divinity and is ready to "ascend into Heaven"—the subjective realm—from whence it came.

CHAPTER THIRTEEN

INFINITE INTELLIGENCE—GOD

When this great Period of evolution began, there were but two Principles in the Universe. One, the Infinite Intelligence, desiring expression, and the other, the Infinite, out of which Infinite Intelligence had come.

Within Infinite Intelligence there were two primal, active forces and, both of these were composed of infinitesimal particles of vibrating force, which may now be called atoms. One of these forces was constructive and the other was destructive. The atoms composing the constructive force rotated from left to right, but the atoms that composed the destructive force rotated from right to left.

The force that was to be constructive, during this period of evolution, was composed of such atoms as had evolved through experiences gained in many other evolutionary periods; while the destructive force was composed of atoms that had not had so many experiences, in other periods, were of a lower rate of vibration, and, therefore, were of an inferior order. But all the atoms which composed the two forces had been expressed in forms, before this period, and were now

again seeking more experiences for further expression.

These two primal forces could be compared with two great streams of water passing, in opposite directions, through a vast cloud of unresisting, motionless vapor, and this vapor may be called the unmanifested, Infinite Principle.

The unmanifested, Infinite Principle is boundless. It never has been expressed in forms, but, in the eons to come, it will be expressed, as the primal, destructive force needs reinforcement.

There never was a form made that was positively and entirely on the constructive side of Nature until the atoms, of which it was composed, had previously passed through inharmonious conditions and had been changed from the destructive to the constructive side. And so it is that the constructive force is constantly absorbing from the destructive force, or current, such atoms, or particles, as are ready, by reason of their past, unpleasant experiences, as destructionists, to change their inharmonious vibrations and begin service in the constructive force. And the destructive force, to prevent its diminution, is reinforced by absorbing into itself, from the vast cloud of non-resisting negative vapor, a sufficient amount of that vapor to enable it to continue its work in the evolutionary scheme.

The natures of the two great primal forces are diametrically opposed. The nature of the con-

structive force is to attract atoms into forms. The nature of the destructive force is to disintegrate forms. The first force is positively evolutionary, the second force is negatively devolutionary; and each operates, according to its nature, and succeeds in its efforts, according to its strength, or power.

And thus Infinite Intelligence is composed of two natures, the higher and the lower, the constructive and the destructive, and both are necessary, in the great evolutionary scheme, since there could be no equilibrium in the Universe without the operation of each.

The desire to attract, or to accumulate, is conducive of harmony in Infinite Intelligence, or Mind; and the desire to disintegrate is productive of disharmony. Harmony is happiness and is supposed to be good, while disharmony is unhappiness and is believed to be evil, yet both conditions are expressed by Infinite Mind and are parts of Its nature.

This brings the conclusion that Infinite Mind, or Intelligence, is both good and evil and that It began this evolutionary Period with both aspects of Its nature in readiness to operate, as occasion required.

There is no waste among atoms composing Infinite Intelligence, or Mind, since nothing can escape from the Universe. This is because nothing can get beyond Its attracting force, which

operates everywhere. Forms may be destroyed, and atoms may be dispersed, to remote places, but no part of Infinite Mind can be lost.

There is no way by which Infinite Mind can gain experience except through expression of Itself in forms; and so the creation of forms was the first step of progress in the evolutionary scheme of Infinite Intelligence, or Mind.

Before a form can be destroyed it must first be created; and so it seems that, during this period of evolution, the constructive, or creative force, of Infinite Mind began to operate first, and, putting into execution Its attracting, or constructive powers, It began to attract some of Its atoms together for the purpose of expressing Its thoughts in material forms.

In its beginning, a form is an expression of a thought and it may be an old thought in a new garb; and so, when Infinite Mind began thinking suns and worlds, in the beginning of this period of evolution, they had to come into existence, as forms, and take their respective places in the Universe.

That those creations were old thoughts in new forms must be realized, since they could not have sprung into existence, in such numbers and in such perfection, unless the thoughts which created them had been clothed before in similar garbs.

Infinite Mind had created cosmic forms in previous evolutionary periods and was again repeat-

ing Its creations on a larger scale, and with more perfect expressions, due to Its knowledge gained from past experiences.

And when each orb had been established, in its proper place, in Infinite Intelligence, and, when the machinery of cosmos was moving regularly, and without friction, then Infinite Mind desired further expressions of thought. It desired that there should be living, moving, breathing expressions of Itself.

It had clothed the hills of Its worlds with verdure; and It had decorated the plains and valleys with trees and flowers and grasses. Springs of cool, delicious water gushed, or trickled, from the mountainsides, or sprang from beneath the rocks on the plains, or in the valleys. Some of the trees and shrubs bore fruit, in their seasons, and the Earth brought forth roots and herbs that were good for food and medicines. There were fish swimming in the seas, and lakes, and rivers, and all these were the material expressions of some of the thoughts of Infinite Mind that had been eons in the process of creation. Each created thing was now fulfilling its mission and was obeying the laws that Infinite Mind had made for it; and, still, unsatisfied, it wished for more experiences. It desired that Its thoughts of determination, responsibility, persistency and strong individuality should also be expressed in forms. And then the birds and fowl were made, and were imbued with

the desire to mate and to reproduce their forms, and to be, each, responsible, for a season, for the welfare of its family.

After the fowl and the birds, then came the animal forms and they also were imbued with all the thoughts that Infinite Mind had expressed in birds and fowls, and, added to these animal minds, were the desires for greater powers of endurance and for more physical strength.

During the ages that passed, while Infinite Mind was expressing Itself in the various forms of birds and animals, Its destructive force began to manifest. Different natures were developed, as the results of necessity, and of the different experiences of Infinite Mind. There were new aspects of thought which produced different conditions, and different modes of living. In Its desire to express strong individuality, among the birds and animals, the destructive force obsessed the minds of some of the creatures, and birds of prey and carnivorous beasts were evolved. These creatures were the direct results of some of the inharmonious thoughts which Infinite Mind sometimes expressed; for there were the two forces, equally active, in Infinite Mind, and each force, being a part of It, had to manifest in forms.

And so it was there, in the animal Kingdom, that the struggle between the constructive and destructive forces of Infinite Mind began, in this

period of evolution, and both forces have been manifesting ever since.

Ages passed while Infinite Mind was working in the animal kingdom and then came a time when It, still unsatisfied, desired to express Itself in a higher form. It desired a form with a better brain made of finer, more rapidly vibrating atoms—since further possibilities of evolvement had now been exhausted in the, then, existing brain of the four-footed creatures.

It must evolve another form that could and would respond to higher thoughts than those of procreation and of reproduction of itself. This new form and brain must not only contain all the instincts of the animal, but it must possess more than these; and then a form was made that stood upright and walked upon two feet instead of four, and Infinite Mind imbued this brain with more mind, from Itself, and finite mind, or man, was born. With these new forms for Infinite Mind's expression, another age began.

In external appearance, this new creation differed very little from many other animal forms. It walked upright, when not excited, and, like many other animals, was covered with a thick coat of coarse dark hair. Its skin also was coarse but not so thick as were the skins of some of the other, larger animals. Its nose was not so long, and its face and head were more expressive of intelligence. It had hands with fingers and feet with

toes, instead of claws and hoofs, but its instincts were animal-like and its disposition fierce.

Constructiveness and destructiveness were both manifested in its nature, with the destructive force predominant; and it was of a strong individuality possessing prodigious physical strength. Everything considered, this new form was an advancement made in the evolvement of an animal form, and possessed much greater possibilities.

With the birth of this new creation began a diminution, in size, of other large animal forms; and, gradually, the mammoth creatures that had roamed this earth began to disappear. This was because the creative force, of Infinite Mind, was producing more intelligent creatures now; for It had learned that, through more forms and brains, greater and more valuable experiences were to be gained, than through large forms with less brains. It had also learned that, to move many smaller forms, required less force than to move one large one; and here came the first lesson in economy, of force, for Infinite Mind.

Infinite Mind had not reached perfection, in all Its parts, when It began Its work, on the morning of this great Period of evolution; nor has It reached perfection yet, nor will It ever reach perfection—so far as can be seen today. For, what seemed to be perfection once, is imperfection now; and, so long as Infinite Mind remains unsatisfied,

and desires greater and more experiences for expression of Itself, there will be no end to Its evolvement and Its perfected states will always be comparative.

When Infinite Mind created the human-animal form and brain, It bestowed upon it the power to think more clearly than had any of Its previous creations done. The molecular vibrations of this new brain were greater, and its thoughts were possible of being more constructive and creative, than were those of any other brain. It had a finite mind in contradistinction to an animal mind, and it became a link in the evolutionary chain which binds the animal to the Infinite. One of the duties of this finite mind is to train the animal mind to a higher state of consciousness; and, since there were no more animal minds to be created, on this earth, after finite mind was born, this task is not an overwhelming one.

But it was, and is, a responsibility added to finite mind, that has not been given to any animal mind; and it is a responsibility for which finite mind will be held accountable to Infinite Mind. But, responsibilities are necessary to the development of reason and of good judgment, and finite mind needed that responsibility and will need many more, as time goes on.

Simultaneously with Its beginning to economize Its forces, Infinite Mind began using the same animal minds again and again in newly created

forms. This was done in order that all possibilities of development should be exhausted, in one form, before that animal mind should pass on into another. And so, incarnation was followed by reincarnation, in the animal kingdom, and the evolvement of animal minds, to higher states of consciousness, began.

The greatest crime, in all the Universe, that can be committed against Infinite Mind, is persistent and continued retrogression. This crime brings annihilation, or reabsorption of an individual mind back into the Infinite. This is the one great sin for which there is no forgiveness, and absolute mental death, as an individual mind, awaits the perpetrator. But it is only the finite mind who can commit this crime since it alone has absolute free will which gives it the power to choose what it will do. The animal has not free will, and therefore cannot make an evolutionary choice for itself. Its progress is controlled by Infinite Will; and it is forced onward and upward from the lowest state of consciousness, or expression, step by step, from incarnation through reincarnation, until it has evolved to where it may use the human-animal form and brain. And, even then it may not choose what it will do; and not until intuition, a spiritual attribute bestowed upon it, by Infinite Mind, has come to lead it, has it the power to choose its path.

To avoid a retrogression, or even an appear-

ance of it, in any form, Infinite Mind compels the incarnating animal mind to repeat again and again its experiences in every form of expression that it uses. Never going backward for any cause, whatever, but always pushing onward to higher forms. For it is the essence which has been retained from the most important experiences of animal mind, in all the various forms that it has used, which makes the animal mind evolve.

This essence cannot be called a memory, since the incidents which produced it are forgotten; but there has been awakened in its mind a fear of disaster, which followed the committing of certain acts, and thus it was that fear became an instinctive element, that helped to control the animal's behavior.

Some one has said that "self-preservation is the first law of nature." This is true; but the element of fear is always the direct cause for the acceleration of movement which leads the animal mind in that direction.

Ages passed and finite mind progressed and grew in power. Its thought creations also grew in numbers and in strength. Where once it had been satisfied with caves and hollow trees for habitations, it now desired more commodious homes; and where once each finite mind had served itself, it now desired to be served; and such minds as were strongest and most positive,

imposed their thoughts upon the weaker and less magnetic minds and made them slaves.

Slavery is the material manifestation of the results of selfish thoughts and of indolent desires. In essence, it is dishonesty; since it demands that something shall be given in exchange for nothing to be received. It works in opposition to the law of reciprocity and originated in the lowest realm of the selfish finite mind. It provides a rapid means by which a strongly individualized mind may make accumulations of material things, and, in this respect, aids that mind in expressing its cupidity; but, eventually, it brings mental and physical degeneration; since it provides a means of gratifying that mind in its indolent desires. Slavery removes the necessity for the slaveholder to think or to act for himself, and stultification is the result of mental and physical inactivity. Slavery also provides a means to gratify the desire to rule, and to be obeyed by other minds; and it is here that the enslaving finite mind, through gratification of its selfishness, becomes a monarch, feared, or hated, by other minds according to the way it rules them.

Anciently, when finite minds were in their infancy, the enslaving mind had the power to create, or to destroy, human forms according to its will. And, because such power rested in a single individual, that ruling mind became an uncontrolled master of cruelty who killed, or tortured, any liv-

ing thing, within the realm it ruled—if it desired so to do. For, everything that lived within that realm belonged to it. Every child born to it, or to its subjects, was its slave; and, to enlarge its realm and to acquire more slaves, its own procreative powers were sometimes overdone. Then it was made a crime, punishable with death, for any female, finite mind to refuse to bring forth children; and it mattered not how ill she was, or how wretched were her surroundings, motherhood was forced upon her annually as it is upon stock by stock breeders of today.

It was in that barbaric age that the present thought originated that female finite minds are giving glory to God, by multiplying and replenishing the earth with human-animal forms. And the feeble-minded creatures, as well as the laboring, suffering millions, of finite minds who starve and slave, for just enough to live and breathe today, are the results of ancient slavery days when one finite mind ruled all other finite minds in its community.

In ancient days this cruelty to mothers was perpetrated in order that the ruler then should have more slaves and more possessions, and should grow richer and more powerful through the labor of the hands and feet of all the finite minds it owned. Now the belief, that female finite minds must still continue to bring forth children in large numbers, is due to the same old selfish

thought which, like the shadows of the past, rests upon the Church and State today. For, underneath, and cunningly hidden from the casual observer, are now the same greedy thoughts which actuated ancient monarchs in their desire for slaves. The Church wants more devotees, to support its priests and its institutions, and the State, or Nation, wants supporters for its officers and its armies. So, now as then, the female finite minds are impressed that they must bear the burdens of giving birth to more children than they can provide for.

The demand made for war brides through which the State, or Nation, could replenish its losses to its armies, was evidence of that same selfish thought. And the fight against birth control, that State and Church are making, is another evidence.

It is not the fear of God's displeasure which actuates those finite minds, who frantically and furiously oppose a law which makes it possible for fewer but more highly developed finite minds to be born; but it is the fear of a loss of prestige, of power, and of wealth to those who control the destinies of the hordes of ignorant finite minds, who serve the rulers of both Church and State.

In ancient times the ruling finite mind was not always satisfied with the obedience and abject servitude of its slaves. It wanted to be worshipped; and here was where the first idea of a God came into the finite minds of the enslaved. The slaves

were told, and accepted the tale as true, that the ruler of their tribe was a superior being, who was to be revered as well as feared. And here originated the belief in the divine right of Kings. The enslaved believed their ruler was their god and everything that happened to the tribe, for which they did not understand the cause, came through the power of their god and ruler. And so long as no misfortunes came, and all went well, this pretending finite mind was worshipped. But when the destructive force of Infinite Mind began its disintegrating work among them, and their god and ruler began to suffer with his slaves, then the first doubts arose among some of the enslaved and the god and ruler found that some sort of an explanation must be made to save him from a loss of prestige.

When drouth, or flood, or fire, destroyed the possessions of their god, and when disease had made that god as miserable as themselves, the influence of that ruling finite mind began to wane; and then the tale was told to them that these misfortunes were the results of the work of another god, who, though invisible, also had the power to destroy—one who was wholly evil and therefore must be propitiated. That something must be given it, or it would ruin every one and everything—that it had been sleeping and had now awakened hungry.

This statement satisfied the ignorant enslaved

finite minds, since they, themselves, had often wakened hungry and had been angrily disposed. And so they offered sacrifices to this new god of evil. They brought to it the things they liked best to eat, and the things they liked best to have; and here originated, in ignorant, enslaved, finite minds a belief in the power of the devil. And so it was that the visible results, of the operation of the invisible force of the destructive power of Infinite Mind, were attributed to the expressions of an angry god of evil who wanted sacrifices. And so that mythical personage, Satan, or the devil, was created by finite mind itself; and throughout all the ages, that have intervened, between that remote past and the present time, the devil has been feared and propitiated by ignorant finite minds.

With all religions and in every portion of this earth, the devil has held an equally prominent place with God; and a greater power has sometimes been accredited to the god of evil, by religionists, than they gave to the God of good. This was quite natural, since the destructive force of Infinite Mind destroys what, to the ignorant finite minds, seems good; and they do not know that old conditions must be destroyed in order that new and better ones may be created.

Sometimes this destructive force of Infinite Mind has been described as an individual being who had the power to, not alone tempt and ruin

character, but to actually abduct finite minds and bodies and carry them away to the realms it ruled. With some religionists, it seemed an intangible, mental force, or consciousness, which they called "mortal mind, or error," and it was believed to have the power to penetrate into the innermost parts of finite mind, to tempt and to mislead it.

Other religionists believed there were many devils, that one could not be doing destructive work everywhere at the same moment; and they multiplied their one original god of evil into many, and, still, there were scarcely enough to account for all the destruction that was done.

But, whether the beliefs were ancient, or modern, all believers agreed that there must be a way to either propitiate, or cheat, the god of evil; and, since it was first discovered, finite minds have been searching for a way to get the better of it. And still the destructive force of Infinite Mind continues Its work with them, and with their possessions.

When ancient finite minds who ruled communities and tribes learned how easy it had been to shift the results, of their ignorance and their helplessness, to another god; and when they had learned how to distract the attention of their slaves and subjects, from their own machinations, to something or some one else, they conceived the plan to hide their personal, selfish, brutal desires

behind the thing they called a government; and, summoning to their aid such finite minds, as could be used by them to do their bidding, they gave them names and titles and decorations. They bestowed upon them the things they did not want themselves, gave to each some trivial thing to do; and an aristocracy was created—a representative government was supposed to have been established.

The next move made, to get a stronger hold upon their subjects, was to arouse a sentiment in the tribe, or nation, which would drive those enslaved finite minds to suffer and to sacrifice everything they possessed, even their lives, for the preservation of their ruler and their government, and then something that is now called patriotism was born.

This sentiment among the slaves and subjects made it possible for rulers to declare war upon a neighboring tribe, or nation, for a cause, or without one; and, blindly following all orders given by their rulers, or by the aids appointed by their rulers, those frantic slaves, imbued with a hypnotic frenzy that had been put upon them by their priests, or rulers, went forth to battle and to be slaughtered by the thousands.

It is the same old spirit manifesting now that manifested in ancient times. The ruler of a nation and the small circle of finite minds who compose its aristocracy, look greedily upon another na-

tion, whose progress in efficiency and whose gain of material wealth, it wishes to absorb. Some trivial thing occurs; perhaps an aristocrat is killed, by a subject of the nation whose wealth is coveted. Or perhaps a ship, belonging to the covetous nation is sunk; and either of these occurrences is believed to be a sufficient cause for war.

"Remember the Maine!" becomes the war cry of a nation; and, by making use of such an occurrence, the populace of a whole nation is driven into a frenzy of excitement.

Then the greedy, finite minds who rule the nation, fan those emotional flames of fury into a tremendous conflagration by permitting a subsidized press to take up the war cry; and, with scare headlines, and horrible pictures, work upon the imagination of the frenzied populace. From both stage and pulpit, is sent the thought of war. Millions of yards of moving picture films depict the battles of the past, as suggestions, to arouse the fighting blood of the fighting subjects of the nation, and finally war is declared.

Husbands and fathers leave their families to suffer from cold and hunger. Sons forsake their aged, helpless mothers, making them dependent upon the grudging charity of the town, or city, where they live. With aching hearts and tearful eyes, sweethearts separate not to meet again and all because the rulers of the nations demand these sacrifices in the name of patriotism.

And what is patriotism?

Will thinking, finite minds ever stop fighting long enough to learn the real meaning of that word?

Is the nation that invades another nation, for conquest, patriotic?

Because the ruler of a nation, in his egotism and selfishness, believes himself to be the chosen one of Infinite Mind, is it patriotic for the finite minds, who compose that nation, to go to battle in order that their ruler may get the control of another nation, that has the same rights to freedom that they have?

What fantasies are these?

How much have finite minds evolved since they were tribes instead of nations?

There is an unwritten law which says: destruction destroys itself; which is another way of saying that like attracts like, and when an animal, or a finite mind, begins a destructive career, it attracts to itself the great primal destructive force of nature, and this force, sometimes, like a flood, surrounds and completely submerges that inharmonious mind. It brings, for that mind's selection, all the disintegrating thoughts it had absorbed from other destructive minds.

This destructive force, of Infinite Mind, is like a broad, deep, dirty waterway that is crowded with boats of all kinds and descriptions. Each boat that persists in sailing there, becomes laden

with destructive things; and, as the boats meet and pass each other, some of their cargoes are exchanged. But, soon or late, each boat becomes overladen with the evil things it carries, and, through collision with another, or by its inability to carry its load further, it goes down into the depth of that destructive, disintegrating force, and, through corroding influences, loses its form forever.

In proportion to its power, the operation of the law of attraction, as directed by Infinite Mind, produces creations more numerous, and varied, than are the creations of finite minds. This is due to the fact that the limitations, produced by individual selfishness and egotism, do not operate in Infinite Mind. Infinite Mind creates forms only for Its temporary expression. It knows that Its forms are temporary and regards them as such, while finite minds create forms which they hope and believe will be permanent.

However beautiful, or desirable, a creation may be, it is impossible for it to become a permanency in nature, or the Universe. For, even the so-called eternal hills must sometime crumble and give way before that invincible, disintegrating, destructive Infinite force which levels the mountains, elevates the plains, and grinds the rocks into powder.

Nothing can stand forever before that force and retain its original form, because it is the de-

structive aspect of Infinite Mind. Suns may burn for what seems to be eons to finite minds. The moon and stars may reflect their light for ages. The planets may swing in space, following their orbits and fulfilling their missions, for millions of years. Comets may appear and disappear; meteors may blaze, and burst, and fall: but there comes a time when all these creations of Infinite Mind, like the incandescent lamps made by finite minds, will flame up and go out, extinguished by that overpowering, reactionary, disintegrating force which eventually destroys all forms everywhere in the Universe.

Infinite Mind loves Its expressions of thought, only so long as they are actively useful instruments for It to use. Because they have served It once, Infinite Mind does not waste time, or space, in preserving worn-out, useless things.

When an instrument, through crystallization, or lack of magnetic power, becomes a clod in the Universe, it is destroyed and its atoms are used to create a better and a more powerful form, one that will be more efficient in the evolutionary scheme. For, in proportion to the way nature hates a vacuum and fills it, so Infinite Mind abhors uselessness and destroys it.

During the period of Its activity, Infinite Mind will have action in the Universe. It will not tolerate drones in Its great hive of energy. Progress and production, from all Its forms of thought

expressions, are required. Progress and production, combined, compose the driving force of the edict that went forth throughout all space on the morning of this great Day of evolution; and progress and production will be required of every individualized center in the Universe until the great night comes on and Infinite Mind rests.

It is only to the finite mind that forms seem to be eternal, and this is because it wants them to be. For, finite mind clings to the things it loves to look upon, and to possess, and, for a season, becomes completely submerged in them. It dwells too long in its own creations, and this is because it admires and loves them too much. It does not wish to escape, but, of its own free will becomes a slave to its own material things. When this is true of finite mind, it becomes so circumscribed, by its possessions, that it is limited by them, and no longer expands beyond the limitations it has made for itself.

It resents disturbances and wishes to be left alone with its creations, as they are. This condition is due to its fears and its lack of foresight. Like the child in the dark, it does not know what the future has in store for it, and fears what it does not understand.

In contradistinction to Infinite Mind, it is so satisfied with its own creations, that it continually tries to preserve them. It regrets past efforts, that have failed, and mourns for departed friends,

and things, that have been taken away. It is sorry for itself and becomes discouraged when its creations fail to do its bidding. It is selfish where Infinite Mind is selfless. It is penurious with its productions where Infinite Mind is lavish in Its distribution of forms. Finite mind hurries, because it does not know that the time, for its creations, is unlimited, and it worries because it does not know that it can accomplish all it undertakes to do, if it will but persevere in its efforts.

The finite mind, as compared with Infinite Mind, is sometimes like a salt-water slough that has been separated from the sea. By the continued washing of sand and débris, there has been made a temporary barrier between the sea and the slough. The greater the barrier grows, and the longer it exists, the more isolated and impure the slough becomes, until it finally loses all resemblance to its source; and, if it has not within it a spring of pure, fresh water to increase and to clarify it, then it becomes a stagnant, slimy pool, filled with all sorts of degenerate and dying things, that become an unmitigated offence to the senses.

It is the barriers that are created, and allowed to stand, between Infinite and finite minds, that cause the limitations to the finite; and those barriers are made of various kinds of mental states. Sometimes they are deceitfulness, anger and lust; sometimes they are selfishness, and fear of individual loss; for the finite mind desires to get

things rather than to be good. It wishes to have, and to hold, what it thinks it possesses. It does not know that with the ebb and flow of the tide of Infinite Mind, all that goes out, in one day, will be replaced by something fresher and better the next. And so, with its greed to possess, more and more, and with its fear of losing what it has, it builds the barrier higher and stronger, between it and its source of supply and then becomes angry, or unhappy, in its belief that the Infinite Mind has forsaken, or is afflicting, it.

Sometimes the element of self-appreciation becomes so prominent, in a finite mind, that it becomes very vain of its small successes. Egotism always grows out of too much self-esteem, and, with every added new possession, it becomes more and more convinced that it is a stronger and a more efficient mind than any other. Soon it becomes imbued with the desire to direct other minds, and to rule their bodies. It wishes to make others subservient to its will and begins by giving directions to others. It assumes the position of self-appointed director, or dictator, over the affairs of other minds, and, after many reincarnations, it may become a King, or a Queen, or a President.

Many experiences are required in many different forms of expression before a finite mind may become the ruler of a nation; but, where there is a strong will to do a thing, a way will always be

found; and, after many struggles and failures, the desired position will be gained. Then comes the belief that the zenith of honor and preferment has been reached, that there is nothing higher, or greater, to be had by finite mind. It believes its powers and possessions are established as supreme; and, becoming filled with pompous satisfaction, it begins to crystallize, unless it finds that somewhere there is another finite mind who is attempting to do what it has done.

Then comes the desire for conquest. The disappointment and chagrin of finding itself not the absolute ruler, of the destinies of all other minds, fills it with jealousy. Resentment and bitterness come and flood it with the determination to possess and to control other nations, and to depose their rulers.

Sometimes, in its egotism and ignorance, it becomes imbued with the belief that it was born to be an instrument of Infinite Mind; to crush any living thing that stands upright in opposition to itself and to its desires. So it works its little self into a frenzy of what it calls patriotic enthusiasm.

It orders its subjects to appear, in audience, and lectures them upon the subject of patriotism. It declares that Infinite Mind—God, is with it in all its thoughts and purposes. With flashing eyes and thunderous tones it promises its subjects that it, and God, will conquer every other finite mind

on land, or sea, and make them all subservient to it.

Paradoxically it calls upon the Infinite Mind to become its battle god, and to help its human warriors to crush all finite minds, who rule where it would like to rule, and who possess what it would like to have.

This greedy, selfish egotist would make a servant of the power it pretends to worship, and orders it about as if it were a corporal's guard. It dares to command Almighty God to serve it in its selfish purposes and directs its Creator to help it slay its fellow-men.

Just why it claims such servitude from Infinite Mind, may be quite obscure to other finite minds; but the fact remains it does. And, if by force of arms and by a greater cunning, this greedy finite mind succeeds in its designs, and gains its ends and purposes, then it makes the boast, and justifies itself, by saying that it was Infinite Mind—God—who perched Itself upon the standards and the banners of its conquering armies, and, through brutal bloodshed and terrific suffering, helped it to win the victory.

And should that murderous finite mind, without restraint or interruption, continue in its career of bloodshed for possession, then every other finite mind would lose its independence and become its slave. There would be no peace, no progress, nor any freedom anywhere for other finite minds.

That conquering mind, with military force, would rule all other minds and, machine like, every mind under its bondage would be compelled to think and act and live, to please its ruler; and that ruling mind, self-satisfied and strong, would become so crystallized, in its conceit, that it could not expand beyond the limitations it had created for itself. But imbued with a desire to possess, there would be no limit to what it would acquire. It would, indeed, become the Emperor of this world. But, before that selfish triumph could be attained, would come the disintegrating, repelling, destructive force of Infinite Mind, as an equilibratory influence, and begin its work.

Unexpected things would occur. A blight would fall upon the crops, and food would become scarce for those whom that egotist ruled. Disease would appear in its military camps and warriors would disappear before its ravages. Fires and floods would destroy its munitions of war, and the mills producing them. Ships which should bring relief would be sunk and all their cargoes would go to feed the fishes. Earthquakes and tidal waves would destroy the abiding places, of warriors' wives and children, and an unaccountable and paralyzing fear of approaching evil, would come upon the finite minds of all the warriors who had been left to fight upon the battlefields, without their old companions. They would lose their courage and their energy and then, to each and every

finite mind who would be bearing the burdens of the war, the thought would come:

"What are you fighting for?"

And when that questioning thought was passed from mind to mind the warriors would whisper to themselves and to each other:

"What *are* we fighting for?"

And soon that same questioning thought would come to that egotist, the finite mind, who had planned the war, and it would then be forced to recognize the futility of further effort to conquer other finite minds, or to enslave them.

Then, in the stillness of a night, when it was all alone with Infinite Mind surrounding it, a picture of the past would appear and pass before it as if it were a funeral train. That finite mind would see every incident that had occurred during its present form of expression. Slowly those pictures would pass, one after the other, as every incident in one's life passes by the mental vision of one whose soul is being required; and there, written in the Book of Judgment and held up for that finite mind to read, would be shown how greed, and envy, and desire for power, had colored all its vision and had fashioned all its judgment—how self-appreciation had grown into vanity and vanity into a supreme conceit.

With sadness, that finite mind would see how it had prevented millions of other finite minds from working out their destinies, as they would have

done, uninfluenced and uninflamed by its passionate desire for power. It would see the tiny forms of expression, of finite minds, who had not reached maturity and who had been robbed of their immediate future experiences. And then it would remember that all those cruel things had been done at *its* command.

All the outrages that had been committed by its warriors, and all the crimes that had been perpetrated against their unhappy victims had been approved by it. And, bowing its head in sorrowful humility, it would be compelled to say:

"For all these things, O God, *I am to blame.*" And the contrition felt by that egotist, that would-be conqueror of the world, would show that progress had been made in its evolvement, since compassion and contrition, two of the highest emotions that finite minds may feel, are attributes only of the evolving, finite mind.

. . . . . .

And in a like manner will the destructive force of Infinite Mind demolish all State, Church, Social and Political combinations, after they have done their constructive work and have crystallized into unyielding, unbending, unprogressive institutions.

So long as the Church was imbued with the spirit of love, and so long as its members, and its priests, were filled with compassion for each other and for all mankind, great draughts of Infinite love and in-

spiration were being drawn into it; and it was a living, throbbing, soulful thing created, and maintained, for the uplifting of the hopeless, helpless souls who came to it for refuge and relief.

When men and women worshipped God, on the banks of a stream, and in the woods; when their meeting places were beneath the blue vault of heaven and among the flowers and the birds, their hearts were tender with love and sympathy, inspired by the Infinite constructive force: then they were evolving upward and onward, mentally and spiritually. But, when desire for individual aggrandizement crept into the hearts of some of the members of those simple organizations; when one of their members began to plan how he could make a living for himself and for his family, at the expense of all the other members, then the Infinite destructive force began to manifest as individual selfishness, and the bonds of love and sympathy which had united those friends and brothers began to disintegrate.

But, even then, all members of that small society were not selfishly inclined. There were those whose hearts were filled with love and who were willing to make sacrifices for each other, and even for the one who wished to receive, and not to give. And so the constructive force still continued to exceed in power the destructive force and the organization still continued to attract new members and to grow in usefulness.

After that, came the desire for Church possessions. The small society wished to have a home, an abiding place of its own. The fields and woods were no longer satisfying to some of its members. There must be builded an edifice, and sacrifices must be made, by all the members, to build a Church.

And then, with hearts full of love and devotion toward their beloved Society and toward each other, and with the belief that their meetings would be more productive of good, to all, if they were to be held within walls and beneath a roof, they began the creation of a Church building. And here the Infinite destructive force began manifesting, as individual selfishness, again, when some of the members of that small Society saw an opportunity to gain a benefit by taking charge of the building of that new Church, and by controlling the funds provided for its construction by the simple, trusting members of the Society.

And here, again, graft and greed appeared, and, like the serpent in the Eden Garden of the supposed originators of the human race, raised their selfish heads and declared that this was an opportunity for some one to acquire an individual benefit at some one else's expense. And here was where Church trustees and treasurers were made.

In the beginning of the disruption of a Society, Church or State, it is the Infinite destructive force

that tempts the leaders, and those having authority, to be dishonest. And this destructive force may be called by any name, and its effects upon finite minds may be condemned as evil, or it may be condoned and called unfortunate. It exists because it must; and it will continue to affect finite minds until they have become harmonious and constructive in all their parts. Then there will be no sympathetic vibrations between the Infinite destructive force and such developed finite minds; and then cyclones may pass them by, and they will be unscathed by fire, or flood, by earthquakes, or by pestilence; for, imbued with Infinite constructive power, a protecting wall of harmonious vibrations will surround each finite mind who dwells in peace and love within It.

. . . . . .

When the Infinite Constructive force was creating the heavens and the earth, It created the mineral and vegetable kingdoms and established them, within and upon the world, which was to become the abiding place of finite minds and of animals.

These two kingdoms were made, not alone for decorative purposes, but also to serve for food and medicines. It was out of Itself that the substance came to make all things that ever existed, and therefore there is not one blade of grass, or weed, or clod of earth, or stone, or anything that can be seen that is not a part of

Infinite Mind, in some stage, or grade, of development.

The atoms, that compose the minerals and the earth, are not so far advanced, in their development as are the atoms used to make the flowers, grass and trees. But there are essences in every mineral, and in the earth, which plants may draw upon which give them life and strength and beauty. For, in the laboratory of nature, the constructive force of Infinite Mind works constantly to bring the lower higher, that new forms, for Its expressions, may be made.

It is the soul essence of the mineral lead, the lowest and most poisonous of all the metals in the earth, that, when combined with the essence of common salt, produces iron ore. And it is the soul or essence of the iron ore when combined with the essence of mercury that makes the diamond.

And so it is that in the dark, damp earth, away from the sunshine and pure air, and hidden from the gaze of finite minds, Infinite Mind works constantly, pulverizing and separating, extracting and combining Its mineral creations to bring them into higher and better and more beautiful forms. Then, out of those apparently lifeless minerals, Infinite Mind brings upward into the roots of flowers, shrubs and trees the mineral essences that give to them a strength and beauty as wonderful as are in the diamond, the ruby, the sapphire, the

emerald and in all other precious and semi-precious stones.

Gold and silver, copper and tin each are the products of a combination of the essences, or souls, from lower mineral forms. And it is some of these same essences which, when absorbed from foods and medicines, give health and strength to animals and men.

But there are finite minds who, in their limitations, caused by their ignorance of the laws which govern life, refuse a knowledge of these truths. They ignore the handiwork of Infinite Mind in nature, or, denouncing it, they call it "error," and try to relegate it to the realm of "mortal mind"—wherever that may be. But, closing eyes to truth, or denying its existence, does not destroy the truth; and he who shuts himself away from sunlight, neither destroys the sun nor extinguishes its light, but only deprives himself of that which sunlight gives to everything that looks upon it, and lives within it; and the finite mind is ignorant, indeed, who does not know that Infinite Mind creates, composes, controls and is a part of every material expression of Itself, within the Universe. And, whether that expression be above, below or on a parallel, with finite minds, it is a part of Infinite Mind and its value is determined by its usefulness.

As a scrap of rusty iron may be thrown back into the melting pot of the smelter, to be cleansed

of rust and dirt, so are finite minds forced back again and again into the melting pot of experience, by Infinite Mind, to be purified and cleansed of their imperfections; for nothing, in all the Universe, is lost or wasted. It is but the individual forms of expression of Infinite Mind, that are moulded and re-moulded to suitably express the essences, or souls, within them.

When Infinite Mind created animal and human forms, It used again the atoms that had been combined before in mineral and vegetable forms and essences; and this is why animal and human bodies contain, in blood, bone and tissue, the same elements that are found in minerals and in plants.

It was many hundred years ago that ancient wise men learned this truth, and students of the Occult laws of nature have been working ever since to demonstrate, to other finite minds, this knowledge. Analogy and research have shown these students that there are but three primal elements that enter into the composition of mineral, vegetable and animal creations and these three elements are the souls, or essences, of salt, sulphur and of mercury; and any material form of expression that lacks one, or more, of these three essences, in proper proportions, is lacking in its strength, and fails to be an efficient instrument through which a mind, or soul, may be expressed.

And so those ancient wise men taught their students how to look for food and medicines in the

mineral and vegetable kingdoms; and how to extract those precious essences and fluids, and how to prepare them that they should be used constructively to supply the needs of men and animals.

Experience has shown that there are essences constructive and essences destructive to human and animal forms. That the destructive force of Infinite Mind operates in the mineral and vegetable kingdoms as does Its constructive force; and, therefore, finite minds who are on the constructive side of nature do not use, in their work of healing, and in providing food, the destructive essences.

The physician who gives his patient poisonous essences is not constructive. He is not a restorer, but instead is a destroyer of human and animal forms. He who injects into the veins of a human being, or of an animal, a poisonous essence, for the purpose of creating harmonious conditions in that body, is as wise as was the man whom Mother Goose described—he who "jumped into a bramble bush and scratched out both his eyes. And when he *saw* his eyes were out, with all his might and main, he jumped into another bush to scratch them in again." Even the infantile consciousness can discover the futility of such reckless imbecility and is amused by it.

There are physicians who claim that poisons in the human, or animal system, can be overcome by

adding other and more powerful poisons to them.

Is a broken levee mended by forcing a flood of water through the break? Or is a conflagration destroyed by adding more fuel to the fire?

It is true that a powerful poison, united with a weaker poison, may change the expression of the lesser one; but another and a greater inharmonious condition will be produced by the combination. And while the victim may appear to have been cured of the first distressed condition, there will follow a worse one produced by the addition of more destructive medicine.

There is the modern surgeon who believes in removing every organ from the human, or animal body, that it can exist without. The tonsils must be removed to prevent tonsilitis. The vermiform appendix must be removed to prevent appendicitis. The uterus and ovaries must be removed to prevent congestion, nervousness and hysteria. A stomach must be removed to prevent indigestion. A kidney must be removed to prevent, or to cure, Bright's disease. The gall bladder must be removed to prevent gall stones, and when will they remove the eyes to prevent blindness?

If the modern wise(?) men would study the work of the ancient wise men, they would learn, through their investigations, to be constructionists instead of destructionists. They would learn through their investigations, of nature's occult secrets,

that there are essences that may be extracted from herbs and minerals that will not only cure every ill that a man, or an animal, may be afflicted with, but they would learn that for every organ in the material body of man and beast, and for every nerve center and for every gland, there is a ganglia in its brain which corresponds, and through which the mind operates to control those glands, organs and nerve centers. And they would also learn that when any of the various parts of the human, or animal, mechanism have been removed and there is nothing for the corresponding ganglia in the brain to do, it becomes atrophied and much of the brain's usefulness to the mind is lost thereby.

It is a popular belief of intelligent individuals that the bodies of men and of animals reach a limit of age usefulness, at about five times the length of time required to reach maturity. But ancient wise men demonstrated the fact, by their experiences and experimentations, that, by judicious and persistent use of the constructive essences contained in minerals and plants, the life and usefulness of the bodies and the brains of men and animals may be extended much beyond the limit of age put upon them by popular belief.

Is it because modern scientists are too egotistic, too self-satisfied and too vain of the infinitesimal fragments of information and misinformation that they possess, that they do not search further? Or

is it because there may be no money to be made by such research? It is true that real wisdom is at a discount, these days, in the twentieth century, and perhaps that is the reason scientists do not search for it.

CHAPTER FOURTEEN

JUDGMENT DAY

Every soul, whether upon the subjective or objective plane of being, is now just where it has placed itself; and there is neither a God, a man, or a devil to bless, or to blame, for its present condition. And when men, who believe themselves the unfortunate victims of circumstances, see and realize this truth, they will either begin to improve their mental, physical and financial conditions, or give up the struggle for evolvement.

Waiting for dead men's shoes, or for fairy godmothers, to bring wealth and honor is the result of mental, or physical, laziness, of gross inefficiency, or of dense ignorance of the operations of the laws that govern progress; and each of these defects of character may be compared to the tying of a mill-stone to the neck of a swimmer. He does not get far, however great his effort.

Waiting, for something to turn up, is deadening to energy and disappointing to hopes. Time is one of the most valuable assets an evolving ego possesses; and to waste it in waiting for

something that may never come, is a crime against the soul.

It has been said that procrastination is the thief of time; and to the individual who knows the value of time, this statement is one of the truest things he ever heard. But for the time-killer, the man who has so much time he knows not what to do with it, procrastination is his principal occupation. It is true he never attains, but there are many who do not wish to attain and prefer stultification because it is easy to get.

Then there is that miserable, indefinite, irresponsible, shifting thing called bad luck that keeps a man from achieving.

And what is bad luck? Where did it come from and who created it?

It must have had a cause, since nothing in the Universe came into existence without one. It is true there are individuals who, from the moment they begin cutting their baby teeth, pass from one calamity into another and their so-called misfortunes are all attributed to bad luck.

Then there is the man who shifts the cause of his misfortunes to the stars. He says he has had bad luck since he can remember anything, and has but recently discovered the cause; that his horoscope shows he was born under bad astrological conditions; and it has been the stars that have kept him from succeeding in life. He admits that his efforts have been spasmodic, because he

had to watch his stars to avoid the accidents and disasters that might have come to him.

He dared not start a business venture until all his good planets should be harmoniously assembled in his mid-heaven, or in some other equally benefic position, and since such a constellation, as he desires, comes in a man's life only about once in thirty years, he has been waiting for a long time for the right astrological conditions to do something for him. In the meantime, he has been too busy dodging the fiery bolts from Mars, the serpentine thrusts from Saturn and the sledge-hammer blows from Uranus, to make any constructive efforts in his own behalf.

After such an existence, as this man has led, how could he expect anything better than his present poverty-stricken condition?

The only difference between him and he who believes himself the victim of just plain bad luck is this; the man afraid of his stars thinks he knows the cause of his trouble and blames the stars for it, and the other man does not know the cause of his misfortunes and blames everybody, but himself, for them.

The Occultist says there is no such thing as bad luck—as men understand the term. That so-called bad luck is always the result of bad judgment, or of a transgression of law, in a past, or the present, life; that so-called bad astrological conditions, in this life, are the results of bad

judgment and the consequent mistakes made in a former life; that effects must, and will, follow causes, and laws transgressed, either ignorantly, or wilfully, bring unavoidable results. He also says a progressive ego will not wait for anything, or for anybody, to do things for, or to give things to it; but gets up and goes after whatever it wants, regardless of stars and conditions. And if it has a sufficient amount of determination and perseverance, it will get what it goes after and that without robbing another. But if it has not the necessary determination and perseverance required for performing such a dynamic feat, then it should begin at once to cultivate those qualities until they are gained.

The only disgrace, attendant upon labor, is that of not doing it well; and since hands and feet and brain were made to use in the acquirement of knowledge, it is only possible for a soul to gain it through the use of those bodily attributes. If a woman is afraid of soiling her hands, or of breaking her finger-nails, she will never get far in her search for knowledge. And if a man is content to let some one else do the work, and then tell him about it, he will never remember what he has been told, and the individual who did the work got the experience that gave him the knowledge he wanted.

If a man is afraid of losing his rest and reposes comfortably upon his bed while some one else

burns the midnight oil, in an effort to work out some of the problems of life, the sleepy man will waken, some time, to find himself in the rear of the procession while the man who used his brain and his oil leads it.

And since it is either fear, or laziness, mental or physical, which retards and possibly destroys the evolvement of an ego, and since it is in one, or both, of these faults, in the human soul, that all other bad qualities find root, the first work the earnest student should do is to uproot and cast out from his heart's garden those two obnoxious weeds, fear and laziness.

There is the greedy individual who wishes to claim for his own the fruits of the labors of another. Mental vanity makes him crave the admiration and the homage of his fellows—which he knows he does not deserve. He wishes to pose for what he is not, and makes claims to knowledge and power that are entirely beyond his reach. Without hesitancy, he paraphrases another's work and gives, as his own, the ideas he has stolen. That individual is as great a thief as is he who steals a purse, or an overcoat.

The Nazarene Occultist said, "Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's." And, according to the same principle, be sure that full credit is given to every other individual for what he has done. Make no false pretences, for he who

poses for what he is not, by his own pretensions, acknowledges his mental and spiritual poverty and his dishonesty shall be exposed; for the time is here, now, when every individual whether he be a churchman, a statesman, a politician, a leader of society, or a common laborer, shall be known for what he is and nothing more.

Because of the iniquitous manner of living, the hands of the Gods are being laid heavily upon the peoples of this earth. For they have sinned consciously and wilfully against each other, and have called upon God to help them in their sinning. They have set apart hours and days, during which time they have made prayers, asking God to aid them in killing their fellow-men; and they have tortured and robbed each other.

Through the force of arms, they have taken away that which they could not replace, or restore; and, through the mandates of their rulers, they have invaded the homes and have destroyed the happiness of those helpless to resist them.

Through their desire for power and possessions, men have forgotten, or ignored, the rights of others and have ruthlessly destroyed, or appropriated, for their own selfish purposes, whatsoever they desired to have, belonging to others.

Piracy has been practised upon the land and upon the sea, but the day of reckoning is at hand; and every man, woman or child, who has aided in sinning against another man, woman or child,

shall pay the full penalty for the crime. Retribution individually shall come, and it will not be the sins of the fathers visited upon the children of any other generation than this, but it will be the sins of each individual that will be visited upon himself.

It will not be the aggressors, by war alone, who will meet their punishment now, but it will be the wife-beaters, the gamblers, the drunkards and the adulterers of both sexes; the unfaithful parents and the dishonorable children. It will be those who have done to others what they would not have done to themselves.

Think not, those who have been blinded by ignorance and selfishness, that justice is dead, or that one individual can escape the consequences of his acts, for he cannot.

For this is the "summing up" time for the lawyer and the Judge. It is the "cashing in" time for the banker and the business man; it is the "evening of the last day of grace" for the churchman, and, for all other individuals, "the time is up."

And those who have not transgressed against another will be helpless to aid the transgressor, or, in the least degree, to delay or prevent his punishment. And those who, for a reason or without one, attempt to protect, or to conceal the transgressor, or to prevent him from receiving the consequences of his acts shall, as a violator of the

law of justice, be punished with the transgressor.

From the hilltops and from the valleys, from the mountain peaks and from the caverns, on the seas, and, from the river bottoms, will come the souls that must be judged. From the palaces and from the hovels, from the barracks, tents and dugouts will be summoned souls to meet their judgment. And there will be no human witnesses needed to testify either for, or against, each soul; since each will bring the pictures made by his own thoughts and acts.

Upon the screen that he, himself, has created, and which envelops him as a cloud, are printed every act, every purpose and desire both fulfilled and unfulfilled. Every hope and aspiration, every resolution made and broken, will be seen by those who read and judge each individual soul. Then there will be no caste, or class, no favored ones. The soul whose record is the best will stand the highest and will receive full credit for all that it deserves.

There will be no man-made distinctions then. The King, the Queen, the priest, the nun, the rich, the poor, will stand alike before that bar of justice and the questions asked will be:

"What have you done to others? What measure have you meted to your fellows? What suffering have you caused? What happiness have you given? What has your influence been and

what was your example? Have your thoughts and deeds been constructive, or destructive, and which predominated in number and degree?"

For it is not alone what a soul believes that raises, or lowers, it in its evolvement, but what it does. And since every individual mind is a part of the great Consciousness, ever seeking individual experiences through expression, whatever one part of It does to another part is done to what men call God.

When the Nazarene said "whatsoever ye have done to one of the least of these, ye have also done to me," he taught this truth; and it will not only be, what have you done to the other parts of the great Consciousness, who have reached the human stage of action and understanding, but it will also be what have you done to every other part that is coming upward toward the human stage.

It is the individualizing mind, or soul, who thinks independently for itself, whether it be that of a man, or of an animal, who will be held accountable in this great day of reckoning. And every thinking soul will be judged according to its real value and understanding.

Then the leaners will be deprived of their props and must stand for themselves, or fall; and the individual who has depended upon some strong character, to assume its responsibilities, will be made to realize that, for the remainder of its

evolutionary journey, it must assume its own responsibilities and solve its own problems.

After those days of Judgment have passed there will be no more prayers offered to God in which men will ask that they be *made* to do their duties. Men will not ask God to *give* them clean hearts and lofty purposes, because they will then know that if their hearts are unclean they, themselves, must purify them; and if their purposes are not honorable, then they must make them what they desire them to be.

And men will also understand that there is no God, in all the Universe, who will remove the consequences of their mistakes; but every mistake, whether ignorantly, or wilfully, made, must be paid for by the individual who makes it.

As a consequence, for a time, during that period of judgment, the social conditions on this material plane of consciousness will be chaotic. As it was in Cosmos, during the fourth period of this Cosmic Day, when the heavens were filled with blazing worlds and sulphurous comets; and when the suns were but unrestrained centers of bursting, flaming energy, so shall it be, but in a lesser degree, with the social conditions on this material plane. For, as it is above, so it must sometime be below.

Then the artificiality of the present social fabric, of the present so-called civilization, will be torn into shreds; and, as the dead and dying leaves in the forest are driven before the strong

winds of autumn, so shall the shreds of the present social fabric be scattered. Then will come restoration for such individuals as have passed through the adjustment period. And as each world and sun found its orbit, in the Fifth Cosmic Period, and as out of chaos came order and harmony, in the heavens, then, so will every individual soul find its place and do its work without fear, or friction.

And there will be real brotherly love and genuine friendships in those days. There will be no need for Yale locks, or burglar alarms, since no man, then, will covet his neighbor's possessions. "Swords will be beaten into plough shares," and guns will be melted into constructive, instead of destructive, instruments.

There will be no Courts of injustice in those days; and the fighting men, who have come through the adjustment period, will not be boasting of the number of men they have killed; but will be glad to forget them, and have others forget that they ever went to war; and there will be plenty of health and wealth and happiness, for the taking, for those who have earned them; and the new Aquarian cycle of evolution, for this world, will be entered into with peace and plenty for all who have passed the Judgment.

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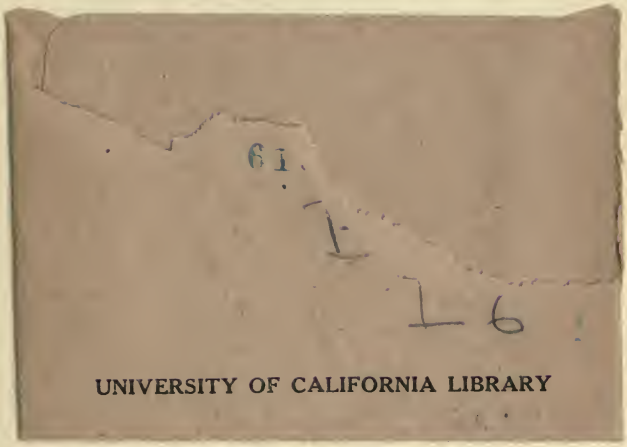
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